SOURCES OF ANCIENT INDIAN LAW

Series Editor

Patrick Olivelle

DHARMASŪTRAS

The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasistha

Patrick Olivelle

DHARMASŪTRA PARALLELS

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THE NĀRADA SMRTI

Critical Edition and Translation

Richard W. Lariviere

Dharmasūtras

The Law Codes of Āpastamba, Gautama, Baudhāyana, and Vasiṣṭha

Annotated Text and Translation

PATRICK OLIVELLE

MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

First Edition: Delhi, 2000

ISBN: 81-208-1739-7

Also available at

MOTILAL BANARSIDASS

236, 9th Main III Block, Jayanagar, Bangalore 560 011
41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007
8 Mahalaxmi Chamber, Warden Road, Mumbai 400 026
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Sanas Plaza, 1302 Baji Rao Road, Pune 411 002
8 Camac Street, Calcutta 700 017
Ashok Rajpath, Patna 800 004
Chowk, Varanasi 221 001

Printed in India
BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,
A-45 NARAINA, PHASE-I, NEW DELHI 110 028
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR
MOTILAL BANARSIDASS PUBLISHERS PRIVATE LIMITED,
BUNGALOW ROAD, DELHI 110 007

Foreword

With this publication, Motilal Banarsidass, the premier Indological publishers in India, begins a new series *Sources of Indian Law* We intend to bring out fresh editions and translations of all the ancient Dharmasūtras and Dharmaśāstras, as well as those of major commentaries and Nibandhas of medieval India

Many of the major editions and translations of the ancient Indian legal texts were done in the last century Over the past century and a half, scholarship in a variety of fields as distant from each other as philology and anthropology has substantially increased our knowledge of India's past In the area of Indian law, we have P V Kane's monumental work *History of Dharmaśāstra*, as well as the numerous works of scholars such as J Jolly, G Buhler, J J Meyer, R Lingat, L Sternbach, J D M Derrett, and my own teacher Ludo Rocher The time is ripe, I believe, for a new set of editions and translations using not only current scholarship but also accessible English

As I have written in the introduction, the ancient texts on Dharma are normative literature They contain norms of correct behavior and action They tell people what to do; they do not tell us what people actually did Normative texts have had a bad press lately among scholars Some argue that these sources are unreliable and worthless for historical purposes, proposing instead the use of archaeological, inscriptional, and art historical materials for historical reconstruction. Clearly, these are invaluable sources for any study of India's past But I think the dismissal of normative texts is unwise and unwarranted and betrays a singular ignorance of these documents Many scholars unfortunately derive their knowledge of these texts through secondary sources, which often flatten the intellectual landscape and describe these documents as presenting a uniform code of conduct The divergent views and dissenting voices are silenced The reality, as anyone who undertakes a close reading of these documents can see, is very different I hope that the accurate and accessible translations published in this series will facilitate the access to these important documents by scholars, students, and the informed public who are unable to read the often difficult Sanskrit of the original texts

Austin, Texas
January 2000

PATRICK OLIVELLE

Preface

In 1879 George Bühler published his English translation of the Dharmasūtras of Āpastamba and Gautama under the title *The Sacred Laws of the Āryas* as the second volume of the *Sacred Books of the East* edited by Max Müller. Three years later he brought out the translations of Vasiṣṭha and Baudhāyana, and in 1886 he published the translation of the law book of Manu (*Manu Smṛti*) in the same series. With the benefit of a hundred year's of scholarship and numerous printed editions of the Dharmasūtras to work from, it is easy to find fault with his pioneering translations. But Bühler often had to work directly from manuscripts and without the benefit of much that scholars today take for granted. I have benefited enormously from his translations and from his thorough and detailed comments in the introductions and notes. I want to acknowledge my deep debt of gratitude to Buhler's pioneering work.

There are many individuals and institutions that helped me during the years when I was preparing this edition and translation. A Guggenheim Fellowship and a faculty research assignment from the University of Texas in 1996-97 allowed me a year's freedom to concentrate on several research endeavors, including this project. Ludo Rocher came to the rescue and made sense of several difficult and corrupt passages, as did Richard Lariviere. Gregory Schopen read the introduction and much of the translation and as usual made wise and judicious suggestions. Their input has made this work better and the translations more accurate and accessible. The introduction and translations presented here are substantially the same as those published in *Dharmasūtras*, Oxford World's Classics (Oxford. Oxford University Press, 1999), except in the case of Vasistha. I thank the OUP for permission to publish them in this new edition.

My wife, Suman, read the entire work several times and caught numerous errors and lapses. She also entered the Devanāgarī texts into the computer. I want to thank her and my daughter, Meera, for their love and support.

I want to thank in a special way Mr. N. P. Jain for agreeing to publish this volume and to begin a new book series devoted to the Sources of Indian Law.

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PATRICK OLIVELLE

Contents

Abbreviations

A, ĀpDh	Āpastamba Dharmasūtra
AA	Aitareya Āranyaka
AB	Aitareya Brāhmana
AG	Āpastamba Gṛhyasūtra, see Oldenberg 1878–86
AnSS	Ānandāśrama Sanskrit Series
ĀpŚr	Āpastamba Śrautasūtra
ĀrsB	Ārseya Brāhmaṇa
ĀśG	Āśvalāyana Gṛhyasūtra
B, BDh	Baudhāyana Dharmasūtra
BS	Brahma Sūtra
BU	Bṛhadāranyaka Upanisad, see Olivelle 1996, 1998
CU	Chāndogya Upanisad, see Olivelle 1996, 1998
DhK	Dharmakośa
fh	first hand (reading of a manuscript)
G, GDh	Gautama Dharmasūtra
GoB	Gopatha Brāhmana
Gov	Govinda, the commentator of Baudhāyana
H	Haradatta
Hir, HirDh	Hiranyakeśi Dharmasūtra
HOS	Harvard Oriental Series
JAOS	*Journal of the American Oriental Society*
KaU	Katha Upanisad, see Olivelle 1996, 1998
KKT	*Kṛtyakalpataru* of Laksmīdhara cited by page numbers of the sections KKT-B = *Brahmacārikānda*, KKT-D = *Dānakāṇḍa*, KKT-G = *Gṛhasthakānda*, KKT-Nk = *Niyatakālakānda*, KKT-M =*Moksakānda*, KKT-R = *Rājadharmakānda*, KKT-Śr = *Śrāddhakānda*, KKT-Śu = *Śuddhikāṇda*, KKT-Tī = *Tīrthakānda*, KKT-Vy = *Vyavahārakānda*,

KS	Kātaka Samhitā
M, MDh	Manu Smṛti
MMe	Medhātithi's com on M, cited by chapter and verse.
m.c	*metri causa*
MNU	Mahānārāyana Upanisad
MS	Maitrayanīya Samhitā
MuU	Mundaka Upanisad, see Olivelle 1996, 1998
om	omission, omitted
PaM	*Pārāśaramādhavīya* of Mādhava. PaM-Ā = *Ācārakānda*, PaM-P = *Prāyaścittakāṇḍa*, PaM-Vy = *Vyavahārakāṇḍa*
PG	Pāraskara Gṛhyasūtra, see Oldenberg 1878–86
PMS	Pūrvamīmāmsā Sūtra
RV	Ṛgveda
SadB	Sadvimśa Brāhmana
SāmB	Sāmavidhāna Brāhmana
SB	Śatapatha Brāhmana
SBE	Sacred Books of the East
SG	Śānkhāyana Gṛhyasūtra, see Oldenberg 1878–86.
sh	second hand corrections in manuscripts
SmC	*Smṛticandrikā* of Devannabhatta, cited by page numbers SmC-Ā = *Āśaucakānda*,
SmR	*Smṛtiratnākara* of Candeśvara, cited by page numbers SmR-G = *Gṛhastharatnākara*, SmR-R = *Rājanītiratnākara*, SmR-Vi = *Vivādaratnākara*
SV	Sāmaveda
TA	Taittirīya Āranyaka
TB	Taittirīya Brāhmana
TS	Taittirīya Samhitā
TU	Taittirīya Upanisad, see Olivelle 1996, 1998
Va, VaDh	Vasistha Dharmasūtra
Vi	Visnu Smṛti
ViKv	*Keśavavaijayantī* com. of Nandapandita on Vi, cited by chapter and verse
Vīra	Mitramiśra, *Vīramitrodaya*, cited by page numbers: Vīra-R = *Rājanītiprakāśa*
Vkh	Vaikhāṇasa Dharmasūtra, see Caland 1927, 1929,
VkhG	Vaikhānasa Gṛhyasūtra, see Caland 1927, 1929
VS	Vājasaneyi Saṃhitā

WZKSA	*Wiener Zeitschrift für die Kunde Südasiens*
Y, YDh	Yājñavalkya Smṛti
YAp	*Aparārka* com of Aparāditya on Y, cited by page numbers
YBk	*Bālakrīḍā* com of Viśvarūpa on Y, cited by chapter and verse
YMt	*Mitākṣarā* com of Vijñāneśvara on Y, cited by chapter and verse.
ZDMG	*Zeitschrift der Deutschen Morgenlandischen Gesellschaft*

Note on the Edition and Translation

THE *sūtra* style in which these documents are written is brief and aphoristic. Each aphorism is brief and pithy, sometimes containing only one or two words and frequently without a verb. Texts written in this style were meant to be read with a commentary, written or oral. Translating this type of text presents unusual challenges, because a "literal" translation will make no sense to an English reader. Bühler uses long parenthetical remarks (often longer than the translated text itself) in an effort to be both literal and comprehensible. The result, however, is less than elegant. Furthermore, he frequently includes commentarial glosses as part of the translation. I have tried to introduce as little non-literal material as possible, but have given up parentheses as an unnecessary crutch. One way I have tried to make the prose readable and brief is to weave several aphorisms into a single English sentence. This is in keeping with the *sūtra* style itself, because, according to the common rule of this style, words of previous *sūtras* are extended to, and implied in, later ones, a literary device technically known as *anuvṛtti*.

I have taken the liberty of introducing titles and subtitles into the translation. They are all in bold letters. Readers should know that they are not found in the original text. I have introduced them only to make it easier for readers to wade through this complex material. The division of the translation into paragraphs, likewise, is mine.

The broadest division of the texts of Āpastamba and Baudhāyana is *praśna* (lit., "Question"). Each of the two books of Āpastamba and the first two books of Baudhāyana are divided consecutively into sections called *kaṇḍikā* and *khaṇḍa*, respectively. Their numbers are given in large bold figures in the translations. There is a secondary division called *paṭala* in Āpastamba and *adhyāya* in the first two books of Baudhāyana. I have omitted their numbers so as not to clutter the translation, although they are provided in the editions; these divisions are generally omitted in references to these texts. The last two books of Baudhāyana, as well as the texts of Gautama and Vasiṣṭha are divided only into *adhyāyas* (chapters). Their numbers are also given in large bold figures. The smallest division of all these documents is into *sūtras*. Their numbers are given in small superscript before each

sūtra so as not to be intrusive, because they frequently appear in the middle of sentences

As in most Sanskrit texts, pronouns are used frequently here without clear antecedents When the antecedent is unclear, I have frequently supplied the noun The general principle, however, is that a "he" appearing in a section will refer to the person to whom that section is addressed—generally this person is identified in the major title (in upper case, e g , householder). When this is the case, I have left the pronouns in, they are so frequent that substituting the noun every time does not seem practical

I have tried to identify all quotations, especially vedic ones Where citations have not been identified, it is to be assumed that they cannot be identified in the extant texts Vedic citations are usually introduced either with a title (e g , Aghamarsana) or with the first few words (*pratīka*) The original readers of these texts knew these citations by heart and it was unnecessary for our authors to cite the entire text Since I cannot presume that knowledge among readers of this translation, I have given the full texts of the citation in Appendix I 3, except in the case of long texts where it is impractical to reproduce them in full

Some words pose a special challenge to the translator. The most obvious is dharma (see p 13) Wherever possible I have translated it as Law(s). It is, however, impossible and unwise to be consistent; some nuances and meanings of the term cannot be rendered as Law I have used other terms, such as righteous(ness) and duty, but to signal to the reader that we are dealing with this central term I have always place *dharma* within parentheses whenever it is translated with any term other than Law(s) I have left names of social groups (e.g , Ksatriya) untranslated, they are explained in Appendix II The term *brāhmana* is rendered "Brahmin" when it refers to the priestly group so as to distinguish that usage from the *brāhmana* texts of the Veda Names of common flora and fauna (banyan, rice, dog, crow) have been translated In the case of less common ones, especially when a specific species may be indicated, I have kept the Sanskrit terms but with an English explanation, e g , the spotted Ruru deer They are explained in Appendix III I have dealt with the technical names of rituals in a similar manner, these names are listed in Appendix I 1

Unless otherwise stated, the terms grandfather, grandson, etc , always mean "paternal". Thus, one's great-grandfather is one's father's father's father Maternal lines are generally ignored To specify "paternal" in every case would have been cumbersome

There appears to be a distinction between two terms often translated with the same word They are *ṣandha*, translated as "eunuch", and *klība*, translated as "impotent" I think our texts make a distinction between the two: the first refers to a eunuch, that is, a man whose sexual organs are lacking or have been removed (see Haradatta and Maskarin on G 22.23), whereas the latter refers to an impotent or effeminate man

Detailed comments on the editions of individual Dharmasūtras are given at the beginning of the critical apparatus to each. Of the four, the best edited is Āpastamba by Buhler Hultzsch's two editions of Baudhāyana leave a lot to be desired, he has

failed to articulate the principles according to which he constituted the text, let alone provide a stemma of the manuscripts. Gautama and Vasistha, unfortunately, have not been critically edited. My editions attempts to provide a better text without pretending to be critical. Whenever a conjectural reading has been accepted into the text, I have alerted the reader by placing an asterisk.

A final questions concerns the titles of these documents. Given that for the most past they are composed in the *sūtra* style, modern scholarship has generally called them "Dharmasūtra". The editors have followed this practice, with the exception of Fuhrer, who gives the title as *Vāsisthadharmaśāstram* I too have followed his lead, because all the manuscripts bear that title. Modern scholars, however, reserve the title *dharmaśāstra* to the metrical Smṛtis, such as that of Manu. The distinction between *sūtra* and *śāstra*, however, appears to have been much less clear in their early usage The earliest list of texts on Dharma appears in the *Yājñavalkya Smṛti*, who may be assigned broadly to the middle of the first millennium CE In it twenty authors are listed, including Āpastamba, Gautama, and Vasiṣtha (Baudhāyana being omitted for some unknown reason), and they are called *dharmaśāstraprayojakāh* Clearly *sūtras* are included here within *śāstra* Kumārila, the great seventh-century Mīmāmsist, also lists several texts on Dharma including our four and calls them *dharmaśāstra* (on PMS 1 3 15) Likewise, Haradatta in the introductory verse to his commentary on Gautama calls it *dharmaśāstra* All this leaves unanswered the question as to what, if any, title the authors themselves or the learned community of which they were members gave to their compositions Evidence internal to the texts themselves do not give us any clues, with the exception of Baudhāyana (4 4.9) and Vasistha (24.6), which appear to call themselves *dharmaśāstra*, although it is unclear whether these particular statements go back to the authors themselves or are later interpolations (see also B 1 1 13, Va 27 19) In the later expert tradition of Dharma and Mīmāṃsā, however, it appears that *śāstra* has a broader semantic range and included the *sūtra* compositions, as well as the later metrical Smṛtis.

Introduction

THE texts translated here are the four surviving works of the ancient Indian expert tradition on the subject of *dharma*. Written in a pithy and aphoristic style, these Dharmasūtras represent the culmination of a long tradition of scholarship; they reveal deep learning and document intense disputes and divergent views on a variety of topics as broad as the category of *dharma* itself. *Dharma* includes all aspects of proper individual and social behavior as demanded by one's role in society and in keeping with one's social identity according to age, gender, caste, marital status, and order of life. The term *dharma* may be translated as "Law" if we do not limit ourselves to its narrow modern definition as civil and criminal statutes but take it to include all the rules of behavior, including moral and religious behavior, that a community recognizes as binding on its members. The subject-matter of the Dharmasūtras, therefore, includes education of the young and their rites of passage, ritual procedures and religious ceremonies, marriage and marital rights and obligations, dietary restrictions and food transactions, the right professions for, and the proper interaction between, different social groups, sins and their expiations, institutions for the pursuit of holiness, king and the administration of justice, crimes and punishments, death and ancestral rites. In short, these unique documents give us a glimpse if not into how people actually lived their lives in ancient India, at least into how people, especially Brahmin males, were ideally expected to live their lives within an ordered and hierarchically arranged society.

Literary History

The Dharmasūtras belong to the same literary tradition that produced the works comprising the scriptural corpus of the Veda. Both in authorship and audience, that literary tradition was by and large limited to the hereditary Brahmin priests. Although always an élite minority, the Brahmin community at any given time in history was both relatively large in numbers and geographically widespread. The Brahmanical literature, however, was created not by the Brahmins at large but by the few who belonged to expert traditions of knowledge. These traditions were divided along the lines of the "vedic branches" (*śākhā*) or schools. The vedic branches started as groups of Brahmins affiliated with one of the four Vedas: Ṛg, Yajur, Sāma, and Atharva. But each of them split further into numerous branches due to a variety of factors that are little understood but may have included

geographical location, ritual specialization, and doctrinal and ritual disputes It is within these branches that most of the vedic texts were composed and orally handed down [1]

Each of these vedic branches has as its foundational text a "collection" (Samhitā) of verses or liturgical formulas[2] and a prose text (Brāhmana) explaining the meaning of the liturgy. The Samhitā is by and large common to all the branches of a Veda, even though some may have their own recension of it, while each branch has its own Brāhmana The Brāhmanas were not the work of single authors, and periodic additions were made to them These additions included esoteric material explaining the hidden meanings of ritual actions and words. Some of these esoteric sections of the Brāhmanas came to be called Āranyakas (texts that were to be recited in the wilderness outside the village), while others came to be called Upanisads. The distinction between these two groups of texts is not altogether clear, since both deal with similar material, some of the Upanisads, such as the Aitareya, are embedded within their respective Āranyakas, while others, such as the Bṛhadāranyaka (lit , "Great Āranyaka"), are viewed as both an Āranyaka and an Upanisad Brahmanical theology divides the vedic corpus into two categories of texts *mantra* and *brāhmana* The former includes the verses and ritual formulas contained in the Samhitās, and the latter refers to the Brāhmanas, including the Āranyaka and Upanisad portions. Brāhmana texts, which alone were thought to contain injunctions, constitute the vedic basis of the Dharma literature (see A 2.14 13 n.)

Towards the end of the vedic period, some time after the middle of the first millennium BCE further expert traditions developed to deal with the ever more complex vedic ritual and to preserve and understand the vedic texts whose language was becoming ever more archaic and abstruse to people many centuries removed from their composition The expert traditions and the works that grew out of them were classified as the six Vedic Supplements (*vedānga*, lit , "limbs of the Veda")· ritual expositions of the Veda, grammar, astronomy, etymology, phonetics, and metrics (A 2 8 11) Although these expert traditions developed initially within the vedic branches, they became increasingly independent Especially in the technical areas of grammar and astronomy, it would have been natural for students to gather around renowned teachers and the appeal of their literary works would have transcended the boundaries of the vedic branches Thus, for example, the great grammatical treatise of Pānini, composed probably in the fourth century BCE, became the standard Sanskrit grammar

Although the earliest texts, such as the hymns of the Ṛgveda, were composed in verse, the liturgical works (*brāhmana*) of the middle vedic period were composed in

[1] For an accessible account of the vedic literature the reader may consult Olivelle 1996, pp xxiii–xl For a more detailed account that, for the first time, attempts to understand the social underpinnings of this literature, see Witzel 1997

[2] The Samhitā of the Rgveda is in verse and contains 1028 hymns divided into ten books, the Saṃhitā of the Sāmaveda consists mostly of Rgvedic verses set to music; and the Samhitā of the Yajurveda is in prose and contains formulas that are recited during a sacrifice

prose. This practice was continued in the literature of the expert traditions; most ancient works falling within the Vedic Supplements are in prose Probably because instruction in the expert traditions was carried out orally and the pedagogy of these schools was based on first memorizing the basic texts and then delving into their meaning with the aid of the teacher, the basic texts came to be composed in an aphoristic style known as *sūtra* [3] A *sūtra* is a sentence from which most non-essential elements have been removed Individual *sūtras* are often syntactically connected to the preceding, words of earlier *sūtras* being implicit in later ones, a convention technically called *anuvṛtti* This convention makes the entire composition similar to a chain and each *sūtra* a link in that chain. It is this characteristic that probably gave it the name *sūtra* (lit, "thread"), the composition being compared to a thread on which each aphorism is strung like a pearl. Given the brevity of each *sūtra*, it is frequently impossible to understand the meaning without the benefit of either an oral explanation or a commentary The *sūtra* style of composition was perfected and taken to an extreme in the meta-language created in the grammatical tradition and reflected in the work of Pāṇini

The Dharmasūtras are part of the Vedic Supplements and are written primarily in the *sūtra* style, even though verses are interspersed and the *sūtras* are not as succinct as those of Pāṇini The Dharmasūtras form part of the "ritual expositions" known collectively as Kalpasūtras that include three types of expositions Śrautasūtras dealing with vedic rituals, Gṛhyasūtras dealing with domestic rituals, and Dharmasūtras

Only two Dharmasūtras, however, those of Āpastamba and Baudhāyana, have come down as part of a larger Kalpasūtra It appears likely that the subject-matter of Dharma, just as that of grammar, became increasingly divorced from the vedic branches. Unlike Śrautasūtras and Gṛhyasūtras that dealt exclusively with ritual matters and thus could easily be confined to the ritually based vedic branches, Dharma came to include areas of individual and social behavior and norms, as well as personal, civil, and criminal law. The works on Dharma, just as works on grammar, became universally applicable treatises The expert tradition of Dharma, which for short I will call the "legal tradition", continued in later Indian history down to modern times as an independent and free-standing intellectual tradition not specifically tied to the vedic branches

A large number of works dealing with Dharma appears to have been composed in the centuries immediately prior to the common era, many such works are referred to, or cited in, the four extant Dharmasūtras They continue to be cited in medieval commentaries and legal digests (*nibandha*), but they are now lost, only the four translated here have survived [4]

[3] For a detailed study of the *sūtra* genre, see Renou 1963

[4] We also possess the Dharmasūtra of Hiraṇyakeśin, but it is merely a different recension of Āpastamba's text The differences in Hiraṇyakeśin are noted in the critical apparatus. The Viṣṇu Smṛti (Vi) was probably another such Dharmasūtra containing material from the lost Dharmasūtra of the Kāṭhakas, but it has been radically recast many centuries into the common era by a devotee of Viṣṇu Another prose work is the Vkh, but this too is a work composed several centuries into the common era

What may be called the *sūtra* period of the legal tradition ended around the beginning of the common era. It gave way to the emerging literary genre of the simple verse called *śloka* with four octo-syllabic feet. Most literature of this and succeeding periods, including the epics and the Purāṇas, were composed in this style. The legal texts composed in *śloka* are commonly called Dharmaśāstras or simply Smṛti, the earliest representative of which is the Manu Smṛti (M). The influence of this new genre is already evident in Vasiṣṭha and the later sections (Books 3 and 4) of Baudhāyana, which contain numerous verses. The age of the Smṛtis ended probably in the second half of the first millennium CE, and from about the ninth century the texts produced in the legal tradition consisted of commentaries on earlier Dharmasūtras and Smṛtis and of legal digests (*nibandha*) that deal with topics systematically but consist primarily of quotations from Smṛtis with an added commentary.

Authorship and Dates

Who wrote the Dharmasūtras and when? This is a simple and obvious question without a clear or straightforward answer. Unlike the vedic texts which do not have the names of their authors attached to them, many of the Vedic Supplements are ascribed to historical authors, for example, Pāṇini for the grammatical text bearing his name. The Dharmasūtras also carry the names of their authors: Āpastamba, Baudhāyana, Gautama, and Vasiṣṭha. The first two have entire Kalpasūtras ascribed to them, and ritual traditions bearing their names continued to exist until contemporary times. The two were certainly founders of these ritual and scholastic traditions, but it is unclear whether they were the historical authors of these texts or whether the texts were ascribed to them because they were composed within the traditions bearing their names.[5] Gautama and Vasiṣṭha, on the other hand, are ancient seers. They could not have been the historical authors of the texts ascribed to them. These texts represent some of the earliest evidence for a phenomenon that became common in the versified Smṛtis, namely the emergence of eponymous literature, that is, the ascription of treatises to eminent persons of the mythical past.

The issue of authorship is further complicated by the fact that, apart from Āpastamba's, these texts contain numerous additions made at later times.[6] If we ignore these, however, it appears very likely that the Dharmasūtras were composed by individual authors, in much the same way as Pāṇini's grammar, even though each author appears to have incorporated a substantial amount of material from other common sources. These were not individual authors writing in isolation; they

[5] Āpastamba's Kalpasūtra is the best preserved with the least amount of later editorial intervention. Bühler (1879–82, I: pp. xiii–xv) has shown that there are cross-references between the Gṛhyasūtras and Dharmasūtras of Āpastamba pointing to a common author of the two. He also thinks that the entire Kalpasūtra, including the Śrautasūtra, is the work of one author. The grounds for this conclusion rest on thinner evidence and it is rejected by Oldenberg (1878–86, II: p. xxxii).

[6] I will deal with these probable additions in my preambles to individual Dharmasūtras.

were part of a tradition of experts whose views and compositions influenced each other

Regarding the dates of these documents, there is unfortunately little that can be said with any degree of certainty No evidence external to the texts themselves has survived, the first references to them in other texts coming many centuries after their probable composition Internal evidence, on the other hand, tends to be quite subjective and, like modern-day statistics, can be and has been used to prove divergent viewpoints The use of internal evidence is complicated by uncertainty regarding the geographical provenance of these documents; a linguistic feature or a particular custom or rule used to establish the chronological priority or posteriority of a text may, on the contrary, indicate merely geographical difference.

The geographical provenance of these documents is not very clear Bühler (1879–82, I pp xxxii–xl) has argued that Āpastamba came from South India, probably from Āndhra, and Kane (1962–75, I. 67) accepts this conclusion. In medieval inscriptions Brahmins belonging to the Āpastamba school are located mostly in South India, this is also true in modern times But does this reflect the situation several centuries before the common era or is it the outcome of later migrations? There is a piece of internal evidence advanced to buttress the argument Āpastamba once refers to the practice of "northerners" (*udīcya*, A 2 17 17), but it is unclear what region is meant by "north" Even Pāṇini (4 2 109) uses that term, even though he was clearly a northerner, probably from the north-western region

Bühler (1879–82, II. pp xli–xliii) and Kane (1962–75, I 48) think that Baudhāyana also belonged to the south, even though they admit that the evidence is weaker than for Āpastamba Here again, I think they have relied too much on evidence coming from much later times that may merely indicate patterns of Brahmanical migrations Baudhāyana refers to five distinctive practices of the south and the north (B 1 2 1–8) Again, the exact meaning of "north" and "south", which are always relative terms, is unclear and cannot be assumed to be the same as the meaning attached to these terms in modern times My view is that all the Dharmasūtras were probably composed in the area that we today call North India, principally because that appears to have been the region of Brahmanical literary activity during the centuries before the common era It may well be true that some, such as Āpastamba, belonged to a marginal region rather than the heartland, which may explain some of the linguistic archaism and Prakritic forms present in that text[7] Gautama's use of the term *yavana* ("Greek") and *bhikṣu* ("mendicant"), terms also used by Pāṇini, and his "correct" Sanskrit conforming to Pāṇinian rules may indicate that he came from the north-western region to which Pāṇini also belonged There is little internal evidence regarding the geographical provenance of Vasiṣṭha.

Turning then to the dates of these documents, it would appear at first sight that it is easier to establish their relative chronology than their dates of composition But, even here, scholarly opinion is divided, because internal evidence is subject to

[7] These peculiarities, including Prakritic forms, are also found in the Śrautasūtra of Āpastamba see Garbe's preface at III 5–12 Witzel (1989) locates the Baudhāyana and Āpastamba ritual schools broadly in the Pañcāla and Kosala region

diverse interpretations. Based on the same evidence, for example, scholars have come to diametrically opposed conclusions regarding the relative age of Āpastamba and Gautama.[8] To offer but one example of the hazards of determining age through internal evidence, Bühler (1879–82, I, pp. xix–xxi; Lingat 1973, 21) thinks that the espousal of "puritan opinions" with respect to marriage and levirate indicates that Āpastamba is younger than Baudhāyana. Āpastamba vigorously rejects levirate and strongly supports monogamy. But Vasiṣṭha, an undoubtedly late text, not only espouses levirate but even permits a woman whose husband is abroad to go to a male relative of her husband or possibly even a stranger (Va 17.75–80). Evidently, the "puritanism" is not necessarily a sign of a late text.

A significant point to remember is that these authors were not, as often depicted, simply mouthpieces for an anonymous and static tradition. A close reading of the texts reveals a vibrant intellectual milieu in which authors and their opponents express strongly held and deeply personal views. On the question of levirate, for example, there evidently were strikingly different theological positions espoused by different authors, reminiscent of the current theological debates on abortion and the right to choose.

So how are we to minimize, if not eliminate, subjective bias in evaluating internal evidence? A detailed discussion is not possible within the limits of this introduction, but I propose one criterion. Even though our authors often express personal opinions, they operated within an expert tradition. When certain features and elements were introduced into this tradition, they were invariably incorporated into later texts. Surveying the Dharma literature, therefore, we can make some predictions. The use of verse, for example, becomes more common and more consistent as time goes on, until Dharma texts come to be composed entirely in verse. Thus the presence of a large number of verses, especially when entire sections are composed in verse, is an indication of lateness. Likewise, we find certain central themes that are introduced at a particular time and then found in all subsequent texts, for example, the discussion of the "land of Āryas" (*āryāvarta*), the "legal assembly" (*pariṣad*), and mixed classes. The absence of just one may be accidental or due to other reasons. The absence of a cluster or all of these feature, I would argue, shows that a text antedates their introduction into the tradition. There are also structural features discussed below that emerge with time, such as the treatment of inheritance in a special section and placing the section on penance last. The presence of these features, I would argue, indicates lateness.

Verses are interspersed among the prose *sūtras* in all of our texts except Gautama. Usually, they are given as citations with the introductory comment *athāpy udāharanti* "Now, they also quote." Such verses generally do not introduce

[8] The opinion of Bühler (1879–82, I, p. lix) that Gautama "may be safely declared to be the oldest of the existing works on the sacred law" has been generally accepted: Kane 1962–75, I, 29; Lingat 1973, 19; Banerjee 1962, 46. Āpastamba is placed before Gautama, however, by Ghose (1927), Meyer (1927, 253–326), and Kangle (1968). Kangle's opinion that Gautama is even later than Vasiṣṭha is extreme and can be dismissed, but he has shown that arguments for the priority of Gautama can be used equally well *to show that he is later.*

new material but simply reinforce injunctions already given in prose passages In Baudhāyana and Vasistha, however, there is an increasing use of verse not merely as quotations but as integral parts of the composition, reflecting the genre of the later Smrtis Table 1 gives a comparative breakdown of the number of verses in the three texts

TABLE 1

	Total *sūtras*	Total verses		Non-quote verses	
		No	%	No	%
Āpastamba	1364	30	2	5	0.4
Baudhāyana	1236	279	22	176	14
Vasiṣtha	1038	288	28	155	15

According to this indicator, Vasistha is the youngest with 28 per cent of the text in verse, a large number of which (15 per cent of the text) are non-quote verses In fact, chapters 26–8 are entirely in verse [9]

Baudhāyana has undergone numerous emendations and accretions,[10] but even if we limit ourselves to the early section (Book One and sections 1-16 of Book Two), which I have called Proto-Baudhāyana, it is in my estimation later than both Āpastamba and Gautama. Of the 853 *sūtras* in Proto-Baudhāyana, 161, or 19 per cent are in verse, with 72 (8 per cent) non-quote verses This argues for Āpastamba predating even Proto-Baudhāyana

Vasiṣṭha and Proto-Baudhāyana also contain discussions of the "land of the Āryas", missing in Āpastamba and Gautama, and of the "legal assembly", missing in Āpastamba[11] but given by Gautama in the last chapter (28 48–9), whose authenticity is somewhat doubtful Another criterion is the treatment of the so-called sacrificial cord It is clear that in the earliest period the custom was that on certain occasions, such as during rituals, purifications, and eating, a Brahmin should wear an upper garment (*upavīta*), which was a looped shawl, in a special manner over the left shoulder and under the right arm, a manner of wearing called *yajñopavīta* (Kane 1962–75, II 287–300). Āpastamba and Gautama use the term with this meaning Indeed, Āpastamba (2,4 21–2) allows the use of a cord merely as a substitute for the upper garment, there it appears as a ritual abbreviation Baudhāyana (1 8 5), on the

[9] This and other arguments presuppose that we have reliably edited texts We do have critical edition of Āpastamba and Baudhāyana, but the editions of Gautama and Vasistha are not as reliable (see Note on the Translation) Some of my conclusions may have to be modified when more reliable editions become available

[10] For a discussion of the composite nature of this text see the preamble to Baudhāyana The Baudhāyana school is certainly older than that of Āpastamba and it is generally true that the literature of the former is probably older than that of the latter It may well be that the original of the Baudhāyana Dharmasūtra was older than Āpastamba, but the same cannot be said with regard to the extant text The added sections of Baudhāyana, containing what amounts to a handbook for renouncers (2 17–18) and other ascetic literature, are probably not earlier than the 3rd to 4th centuries CE, possibly contemporaneous with the Vkh

[11] Āpastamba uses the word *parisad* once (A 1 11 38), where the meaning is somewhat unclear (see my note to it) But there is not discussion of the constitution of such assemblies

other hand, takes it for granted that it is a cord and describes how it is manufactured. Both Baudhāyana (1 5 5) and Vasistha (12 14) state that a bath-graduate (*snātaka*) wears a double cord, reflecting the later practice that a student wears a single cord, a graduate and householder a double cord, a hermit a triple cord, and a renouncer four cords (Olivelle 1993, 147). Vasistha (8 17, 10.31), furthermore, appears to assume that this cord was worn permanently by Brahmins, a later practice unknown to Āpastamba and Gautama. On the basis of this evidence, I think we can assert with some certainty that the youngest of these texts is Vasistha, preceded by Proto-Baudhāyana.

I also think that there is sufficient evidence to conclude that Āpastamba is older than Gautama. The fact that Gautama is composed entirely in prose *sūtras* that are frequently very brief, thus conforming to the aphoristic ideal, has been considered by some as arguing for its antiquity.[12] I would argue that, on the contrary, the omission of all cited verses, a practice common in all other Dharma texts, argues for the author's deliberate attempt to produce an ideal *sūtra* work.[13] If he lived in the north-west, as I believe he did, he may have been influenced to a greater degree by the model offered by Panini's grammar. I think Kangle's observation (1968, 424) is accurate: "Here we have unquestionably the work of a person who was trying to compress in as few words as possible all the teaching of this śāstra, eschewing all extraneous discussions." There are, moreover, other indicators that argue for a later date for Gautama. Besides its use of the term *yavana* ("Greek") lacking in other texts, Gautama's frequent use of *āśrama* ("orders of life": 11 29, 19 1, 28 49) points to a time when the *āśrama* system was fully integrated into the exposition of Dharma.[14] Āpastamba's priority is also indicated by the fact that he does not deal with mixed classes at all, a topic found in all other Dharmasūtras and in the later Smṛtis.

Another significant clue to the relative antiquity of Āpastamba is provided by the term *dvija*, "twice-born". This term as an epithet for Āryas who have undergone initiation is absent in the vedic vocabulary.[15] It does not occur even in the early Upanisads, Śrautasūtras, or Gṛhyasūtras. It is also absent in the vocabulary of Pānini and Patañjali. Clearly, this must have been a neololgism created at some point in the evolution of Brahmanical theology. Significantly, the term is completely absent in Āpastamba, whereas it occurs four times in Gautama and with increasing frequency in Baudhāyana and Vasistha,[16] who for the first time uses the word *dvijottama* "the

[12] In some ways this argument agrees with what I have said earlier about the increasing frequency of verses in later texts. But in the case of Gautama, however, I think the complete absence of verse appears to be totally artificial and deliberate.

[13] In fact, however, one can detect several verses in Gautama, some of which have been converted into prose: G 1 38–40.

[14] For a more detailed discussion of this, see Olivelle 1993. The early Dharma texts, especially Āpastamba, discuss the *āśramas* only within the context of presenting this theory, often in a hostile manner.

[15] There is no detailed study of the history and semantics of this significant term. Its earliest occurence is in the Ṛgveda as *dvijanman* (1 60 1, 1 140 2, 1 149 4,5, 10 61 19) and there it refers to fire.

[16] See G 10 1; 12 1; 17 1, 21 4, B 1 1 13, 1.7 1, 2 3 29, 2 5 4, 2 7 3, 2 18 14 (twice), 4 5 3, 4 5 20,

best of the twice-born" as a epithet for a Brahmin (Va 26.16). Both these terms are used regularly and frequently in later Dharmaśāstric literature. It is difficult to believe that Āpastamba would have deliberately avoided this term if it was current in the expert tradition of *dharma* during his time.

The absolute dates of these documents are even harder to establish. Kane (1962–75, I) has given some tentative upper and lower limits: Gautama 600–400, Āpastamba 450–350, Baudhāyana 500–200, and Vasiṣṭha 300–100, all BCE. These dates are often repeated by scholars, even though they are at best educated guesses. The dates assigned to most ancient Indian documents are generally based on a particular document being before or after some other document, whose date in turn is dependent on a similar estimate, the whole edifice thus constituting "a chronological house of cards" (Lariviere 1989, II, p. xx). Kane's estimates are based on assigning rather early dates to the vedic texts, especially the Brāhmaṇas and Upaniṣads.

One piece of internal evidence, I believe, is central to establishing a somewhat reliable chronology of these documents. Gautama (4.21) presents the opinion of some according to which *yavana* is the progeny of a Kṣatriya father and a Śūdra mother. Now, *yavana* is probably the Sanskritized version of the middle-Indic (Prakrit) *yona* derived from the Old Persian *yauna*. This term refers directly to Ionia, an area conquered by the Persian King Darius I (522–486 BCE), but which became a more general term for Greeks. The Archaemenid Empire in the late sixth and early fifth centuries BCE stretched from Greece to the north-western parts of India. The question is, when did the Indians come to designate the Greeks or people of Greek origin by the term *yavana*? It certainly could not have been before Darius I, that is, not earlier than about 500 BCE. The earliest datable record for the term *yona* is in the 5th Rock Edict of Aśoka of 256 BCE, which comes from the north-western region in what is today Pakistan. Pāṇini (4.1.49) uses the term, but his use is merely linguistic and does not necessarily indicate that he knew or was in contact with Greek settlers.[17] The case of Gautama is very different. His reference is to a group of people who, according to some experts on Dharma, originated through the mixed union between Kṣatriyas and Śūdras. Now, it is very unlikely that he is trying to explain the origin of a people he had merely heard about; he must be referring to a people to whom he and his audience had some connection. It is very unlikely that people of Greek origin in sufficient numbers to attract attention would have lived in north-western India before the invasion of Alexander. The Edict of Aśoka (256 BCE) calls the *yavanas* a border people. I think the use of *yavana* places the upper limit of Gautama in the middle of the third century BCE.

4.5.21, 4.5.24, 4.7.9, 4.8.8, Va 2.2, 3.2, 3.4, 4.32, 6.13; 6.27, 16.30 (twice), 20.21, 20.22, 23.16, 25.17, 26.16.

[17] Pāṇini is generally placed in the fifth century BCE, although his dating is also an educated guess at best. Bühler (1879–82, I, p. lx) tries to evade the problem created by Gautama's use of *yavana* by taking the passage in question to be a later interpolation. This is too easy a solution and is rightly rejected even by Kane (1962–75, I. 35–36).

Baudhāyana and Vasistha are the earliest Dharma writers to include a discussion of the "land of Āryas" This is given as the region where proper customs are prevalent The customs of this land are viewed as normative A definition of the "land of Āryas" agreeing almost verbatim with those given by Baudhāyana and Vasistha is found twice in Patañjali's great commentary, *Mahābhāsya*, on Pānini's grammar

> *prāgādarśāt pratyak kālakavanād daksinena himavantam udak pāriyātram etad āryāvartam* B 1 2 9
> *prāg ādarśāt pratyak kālakavanād udak pāriyātrād daksinena himavatah uttarena vindhyasya etad āryāvartam ity ācaksate* Va 1 8–12.
> *kah punar āryāvartah | prāg ādarśāt pratyak kālakavanād daksinena himavantam uttarena pāriyātram* Patañjali on Pānini 2.4 10, 6 3 109

Patañjali can be dated with some precision and certainty to the middle of the second century BCE So we have a maximum time span of less than one hundred years between Gautama, who is ignorant of the land-of-Āryas theory, and Patañjali, who presents what appears to be a codified definition of that region. Both Baudhāyana (1 2 10–12) and Vasistha (1 12–15), morever, give other opinions about the region defined as Āryāvarta This sort of debate about the geography of this sacred region indicates first that the concept had gained general acceptance by the time of Baudhāyana, and second that some time must have elapsed between the initial formulation as articulated in Patañjali and the ensuing debate I think neither Baudhāyana[18] nor Vasistha can be placed before the middle of the second century BCE I am, however, inclined to place Vasistha closer to the beginning of the common era, or even in the first century CE close to the beginning of the Smrti era In the later chapters (25 1, 10, 28 10), for example, Vasistha uses the pronoun "I", a practice unknown to the earlier writers and common in the later Smṛtis, which are presented as the personal teaching of a god or sage In Vasistha (16 10, 14) we also encounter for the first time the use of written evidence in judicial proceedings [19]

There is no compelling reason to place Āpastamba at too great a distance in time from Gautama [20] We would not be far wrong in placing his upper limit around the beginning of the third century BCE. We then have a much narrower time span for the composition of the three earlier documents, from the beginning of the third to the middle of the second centuries BCE, and somewhat later for Vasistha.

[18] A possible clue to the lateness of Baudhāyana is a citation (B 2 4 15, see my note to it) that Bühler (1879–82, II 235) has correctly identified as coming from a verse Smṛti Although Bühler does not draw this conclusion it is clear that such a citation places Baudhāyana closer to the beginning of the common era when such versified Dharma texts probably were first composed

[19] Kane (1962–75, III 307) thinks that G 13 4 about listed witnesses is a reference to a written list, which is rather doubtful But even if we accept Kane's opinion, it is not a reference to documents as evidence in a court of law

[20] The rather shallow argument based on Āpastamba's mention of Śvetaketu, who also appears in the Upanisads, has been properly refuted by Kangle (1968, 422)

Literary Structure

As the Dharmasūtras emerged as a new class of literature, their authors no doubt had to struggle with the task of selecting and organizing their material. Two factors probably played a role in how they structured their texts: the target audience and the subject-matter.

The principal audience of these texts was undoubtedly Brahmin males, who were also the principal creators and consumers of all the literature produced in the vedic branches. The Brahmin is the *implied* subject of most rules in the Dharmasūtras. So, for instance, G 14.1 states that there is a ten-day period of impurity after the death of a relative and goes on to give shorter periods for Kṣatriyas, Vaiśyas, and Śūdras. Although left unstated, the implied subject of the first rule is the Brahmin. Va 18.9 states simply that a child born from a Śūdra woman is a Pāraśava, the implied father is, of course, a Brahmin. When Gautama refers simply to "the husband of a Śūdra woman" (G 15.18), he is actually referring to a Brahmin husband of such a woman. The principle appears to be that when no class is explicitly mentioned or when the subject is referred to simply by a pronoun, then a rule refers to the Brahmin.[21]

The subject-matter of the Dharmasūtras is *dharma*, a term I will examine in the next section. Although a variety of individual topics are encompassed by that term, including criminal and civil law, the central focus of these texts is on how a Brahmin male should conduct himself during his lifetime. Many other topics, such as marriage, inheritance, and women, are also introduced, but more often than not they are discussed insofar as they are related to the Brahmin male. The text of Āpastamba, which is the best preserved with the least tampering, has a total of 1,364 *sūtras*. Of these 1,206 (88 per cent) are devoted to the Brahmin, whereas only 158 (12 per cent) deal with topics of a general nature.

Now, the Gṛhyasūtras are also addressed principally to Brahmins and deal with the rites of passage and other rituals that Brahmins are obliged to perform throughout their life. Even though the topics covered by the Dharmasūtras are broader than the merely ritual, nevertheless their authors may have found in the Gṛhyasūtras a ready-made structure for their new compositions, especially because, as in Āpastamba and Baudhāyana, the two classes of texts belonged to a single textual whole called a Kalpasūtra which had the same eponymous author. If we ignore some of the other rites discussed at the beginning and end of the Gṛhayasūtras, the central core of most of these texts is structured in the following manner: marriage, rituals connected with sexual activity, pre-natal rites, birth and infancy rites of passage, childhood rites of passage (including initiation), and finally funeral and ancestral rites. This structure makes perfect sense. The Gṛhyasūtras deal with domestic rites and are therefore addressed to the head of the household. So, it begins

[21] The reader may see examples of this at A 1.2.39, 1.14.23, 26, 1.16.2, 1.31.22, G 7.4, B 1.11.1, Va 2.24, 4.6.

with marriage, which establishes a home and a householder, and then tells him the rites he must perform for his children.

The Dharmasūtras, however, changed this structure radically by beginning with the vedic initiation of the young boy and then following him through his growth into adulthood—return home from his teacher's house, marriage, and responsibilities of adult life, including adoption, inheritance, death rituals, and ancestral offerings.[22] The principal reason for this change, I think, is the fact that an individual becomes subject to the prescriptions of *dharma* at his initiation, which is viewed as his second birth making him a "twice-born" man. It is stated clearly that young children before initiation can act as they please and are not subject to the *dharma* regimen.[23] Significantly, the Dharmasūtras do not deal at all with pre-natal and childhood rites of passage that occupy a central position in the Gṛhyasūtras.[24]

All the Dharmasūtras begin with an examination of the sources of *dharma*, and this practice is followed even in the later Smṛtis. Thereafter, the structure is not uniform. Āpastamba has the most straightforward structure: initiation and the duties of a student, return home and the duties of such a young adult, followed by a parenthetical section on the bath-graduate; marriage and the duties of household life, and finally the king and the administration of justice. He deals with sons, inheritance, adoption, and the like within the context of the householder. Penances, on the other hand, are included within the discussion of the young adult who has completed his studies. This probably reflects the early structure of Dharma texts.

Two noteworthy changes occur in later texts: separate sections outside the discussions of Brahmin students and householders are devoted to inheritance and penance. In Gautama and Baudhāyana penance precedes inheritance. In Gautama these two form the concluding sections of the text, whereas in Baudhāyana they come after the section on marriage but before the section on the householder.[25] Vasistha shows a further development: he places inheritance immediately after the section on the king and judicial procedure and makes penance the concluding section of the text.

Although some of these differences may be due to the idiosyncrasies of each author, there is, I believe, an underlying chronological development. Evidence for this is found in the later Smṛtis where inheritance is placed in the section on the king and civil law and penance forms the conclusion of the treatise. This sequence fits with the relative chronology given earlier, placing Āpastamba earlier than the other three.

We encounter with some frequency in these documents what appears to be unrelated material introduced in the middle of a discussion having little to do with the

[22] This new structure, in turn, appears to have influenced later Gṛhyasūtras. Thus, the *sūtras* of Hiranyakeśin, Jaimini, Laughākṣi (= Kāṭaka), and Vaikhānasa begin their treatment with vedic initiation.

[23] See A 2.15.19–25, G 2.1–5, B 1.3.6, Va 2.6.

[24] The only exception is the list of "sacraments" (*saṃskāra*) in G 8.14–21.

[25] This and other indicators point to later revisions and tampering with the text. I do not think that the somewhat confused sequence of topics in Baudhāyana is evidence for its early date as proposed by Lingat (1973, 21).

topic at hand At first sight it would appear that the authors had little regard for organization But I think there is a method to the madness The underlying principle of the *sūtra* genre is to give maximum coverage with the least amount of words When extraneous material is introduced, it is generally connected to some theme or term in the preceding *sūtra* Thus at A 1 4 20 a person is prohibited from using water remaining after fire worship for other activities or for sipping. The prohibition of some types of water for sipping permits Āpastamba to mention also other types of water that are unsuitable for sipping in the next *sūtra* Likewise, the mention of the death of a relative as one of the occasions when vedic recitation is suspended (A I 10.4) permits him to state some other practices associated with such a death (A 1 10.5–6) Gautama (5 23) states that one should not give anything to a person for an unlawful purpose, even if one had promised to give it This provides him the opportunity to give the circumstances under which one is permitted to make an untrue statement (G 5 24) An interesting example is found in Baudhāyana (1 11.1–2) He deals here with the period of impurity following the death of a relative belonging to the same ancestry This prompts him to define the relationship based on ancestry (1 11 9–10), and, because such relations also inherit property, he goes on to deal with inheritance (1 11 11–16), before returning to the original topic of death impurity (1 11 17) Sometimes, interestingly, alliteration appears to be the basis for connecting two categories, such as *gaṇānna* and *gaṇikānna* at Va 14 10 and B 3 6 5

Even though the Dharmasūtras are compositions of individual authors who have put their own stamp on their compositions, they belonged to an expert tradition from which they drew not only inspiration but also some of their material Numerous passages from different Dharmasūtras are nearly identical and point to either borrowing from each other or, more likely, from a common source A couple of examples will suffice Thus, for example, A 1 31 11, 13, 14 are identical with B 2 6 17–18, 15, 14 It appears that each author is selecting from a large repertoire of such traditional sayings or injunctions

At least some of these traditional wise saying or dicta, which Lariviere (1989, II xi) calls *Spruchweisheit*, were in verse Numerous such verses are cited in our texts in support of various points, with the common introduction *athāpy udāharanti* "Now, they also quote " But these verses also appear to have been drawn upon to construct actual *sūtras* In many cases, the verse is transparent beneath the prose *sūtra*. Thus, for example, in A 1 11 25 we can see several pādas indicated here by a stroke. *vidyuti cābhyagrāyām (ca-abhya-)* | *stanayitnāv aprāyatye* | *pretānne nīhāre ca* | *mānasam paricakṣate* | The only pāda that does not scan is the third Likewise, G 8 1 is a modified *śloka*. *dvau loke dhṛtavratau* | *rājā brāhmaṇaś ca bahuśrutaḥ* |, where the first scans if we read *duau* The two *sūtras* at B 1 13 19–20 provide a fine example of how verses were worked into prose with the addition of words; here I place the verse fragments in italics. *caturbhir śudhyate bhūmir* gobhir ākramaṇāt khananād *dahanād abhivarṣaṇāt* || *pañcamāc copalepanāt* ṣaṣṭhāt kākāt || [26]

[26] Here is a partial list of other such *sūtras*: A 1 19.14, 24, 2 18 1–3, G 1 38, 40; 9 41, 11 28, B

Semantics and Sources of *Dharma*

Dharma is undoubtedly the most central and ubiquitous concept in the whole of Indian civilization. It is central not only in the Brahmanical/Hindu traditions, but also in the Buddhist and Jain This very centrality, however, also made it possible for the concept to be given new twists and meanings at different times and by different groups, creating a dauntingly broad semantic range Its very complexity may be the reason for the lack of a single comprehensive study of the term [27] It is also a challenging term to translate or even to define adequately

It first appears in the early vedic literature with reference to the rules and statues connected with "the continuous *maintaining* of the social and cosmic order and norm which is achieved by the Aryan [Ārya] through the performance of his Vedic rites and traditional duties" (Halbfass 1988, 315–316) Thus, the term often appears in the plural Initially, it did not refer to any overarching cosmic order or natural law, which is comprehended by the term *ṛta* [28] Surprisingly, *dharma* does not occupy a central position in the vedic literature, especially the Brāhmanas and the Upanisads It comes to prominence during the 5–4 centuries BCE principally in the new religious movements such as Buddhism, and occupies a prominent place in the Aśokan inscriptions

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On the flip side, not everything found in the Vedas is *dharma*, at least with regard to contemporary people Āpastamba notes "Transgression of *dharma* and violence are seen among people of ancient times They incurred no sin on account of their extraordinary power. A man of later times who, observing what they did, does the same, perishes" (A 2 13 7–9, cf G 1 3–4) Here we have the case of contemporary practice nullifying what is found in the Veda The theological explanation is that the people of those days had extraordinary power lacking in modern men This theory developed later into what is known as the *yugadharma*, the *dharma* of different world ages, the *dharma* appropriate for ancient ages may be inappropriate for the current depraved age

Āpastamba proposes a principle that becomes a cornerstone of later thinking on the sources of *dharma*. He says that originally *all rules of dharma* were contained in the Vedas, but now parts of those Vedas are lost. The theory of the "lost Veda" is used as a hermeneutical strategy to theoretically derive all *dharma* from the Veda, while in practice providing for other sources The customs from which some elements of *dharma* are derived are actually based on lost vedic texts, which can be "inferred" from the existence of these customs (A 1 4 8, 1 12 10–11) Thus, we have the distinction between "explicit vedic texts" (*pratyakṣaśruti*) and "inferred vedic texts" (*anumitaśruti*) This hermeneutical principle permitted Āpastamba to recognize the customs among good people as a guide to proper living, that is, as *dharma*, while maintaining the theological fiction of the Veda as the sole source of *dharma*

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Semantics and Sources of *Dharma*

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have been established, however, there is a blanket prohibition against taking a second wife (A 2 11.12–14) Āpastamba's view of women, I think, is quite progressive A man is not allowed to abandon his wife (A 1 28 19) He permits daughters to inherit (A 2 14.4) There can be no division of property between a husband and a wife, because they are linked inextricably together and have joint custody of the property (A 2 29 3) Thus, a wife may make gifts and use the family wealth on her own when her husband is away (A 2.12 16–20) Women are upholders of traditional lore, and Āpastamba tells his audience that they should learn some customs from women (A 2 15 9, 2.29.11) On levirate, that is, the procreation of children by the wife of a deceased husband, Āpastamba is alone in his adamant opposition (A 2 27 2–7), a position in sharp contrast to the lax attitude of Vasistha, who permits a woman whose husband is missing for five years to have sexual relations with a relative of the husband or even a stranger (Va 17 75–80)

The expert tradition of Dharma during the centuries immediately preceding the common era appears to have been vibrant and dynamic as shown by the numerous contradictory opinions of experts recorded in the extant Dharmasūtras Such diversity of opinion belies the common assumption that ancient Indian society was uniform and stifling under an orthodoxy imposed by Brahmins If even the experts recorded in these normative texts disagree so vehemently, the reality on the ground must have been even more chaotic and exhilarating

DHARMASŪTRAS

Baudhāyana Dharmasūtra

THE Dharmasūtra of Baudhāyana, as that of Āpastamba, forms part of the Kalpasūtra ascribed to this eponymous author and divided into *praśnas* (lit., "questions") or books. Unlike Āpastamba's, however, the ritual texts of Baudhāyana have been tampered with repeatedly and contain numerous additions and interpolations. The extent and structure of the entire Kalpasūtra are not altogether clear. It appears that the first twenty-nine books contain the Śrautasūtra and other ritual treatises, book 30 contains the Śulvasūtra (vedic geometry), and the next four books comprise the Gṛhyasūtra. The last four books are the Dharmasūtra. The only commentary on the Dharmasūtra is by Govindasvāmin. His commentary is clearly inferior to that of Haradatta on Āpastamba. Govinda's date is uncertain, but he cannot be very ancient.

There is scholarly agreement that the last two books of the Dharmasūtra are later additions (Bühler 1879–82, II pp. xxxiii–xxxv; Kane 1962–75 I 42–3). Chapters 17 and 18 of Book Two containing the rite of renunciation is also undoubtedly a late addition from a renunciatory handbook (Olivelle 1993, 86–7). The text appears to have come under the influence of people quite partial to, or interested in, ascetic practice, which would account for the inclusion of several sections on various types of ascetics (B 2.17–18; 3.1–3). The original Dharmasūtra, what I call "Proto-Baudhāyana", consisted of Book One and the first sixteen chapters of Book Two. Even this section, however, may have undergone tampering and interpolation.

The organization of the treatise leaves a lot to be desired, especially when we compare it with Āpastamba. Identical topics are treated in different places: funerary rites at 1.11.24–6 and 2.14–15, inheritance at 1.11.11–16 and 2.3. Marriage (1.20) is introduce long before the section dealing with the householder (2.4). Baudhāyana contains more detailed descriptions of rituals—sacrifices, twilight worship, bathing, quenching libations (*tarpana*)—than any other Dharmasūtra.

I have discussed the probably date and geographical provenance of Baudhāyana in the Introduction (pp. 4–10).

The description of the manuscripts (principally those used by Hulztsch in his two editions) and editions, as well as the critical apparatus to the edition containing variants and the explanatory notes to the translation are found in pp. 552–613.

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> A natural son, a son by an appointed daughter, a son begotten on the wife, a son given in adoption, a contrived son, a son born in secret, and a son adopted after being abandoned—these, they declare, share in the inheritance
>
> 32 A son of an unmarried woman, a son born to a woman who was pregnant at marriage, a purchased son, a son of a remarried woman, a son given in adoption by himself, and a Nisāda—these, they declare, share in the lineage (A 2 11 15 n) (cf G 28 32–34)

33 "Only the first of these receives a share," says Aupajaṅghani.

> 34 Only now, Janaka, have I become jealous of my wives; I was not so formerly. For when we are in the abode of Death, they say, a son belongs to the man who fathered him After he dies, the man who deposited the seed takes the son to himself in the abode of Death People guard their wives, therefore, fearful of the seed of strangers
>
> 35 Diligently guard this progeny of yours, lest strangers sow their seeds in your field; in the transit to the next world, a son belongs to the man who fathered him. Otherwise a husband makes this progeny of his worthless for himself (cf. A 2.13.6; Va 17 9)

36 They should closely guard the shares of minors together with the accrued interest until they reach the legal age (G 2.34 n) 37 and maintain those who are legally incompetent with food and clothing, 38 namely, those who are blind, mentally retarded, impotent, addicted to vice, and sick, 39 as well as those who neglect their duties, 40 but not those who have fallen from their caste or the offspring of such persons.

41 No association is permitted with outcastes. 42 Even if she has become an outcaste, however, a man should support his own mother, but without speaking with her (A 1 28 9–10)

Inheritance of Women

43 Daughters should take their mother's jewelry and anything else customarily given to her 44 It is not possible for women to act independently 45 Now, they also quote

> Her father takes care of her in her childhood, her husband takes care of her in her youth, and her son takes care of her in her old age. A woman is not fit to act independently
>
> 46 "Women are considered to be devoid of strength and not to inherit property" (TS 6 5 8 2), say a vedic text

भर्तृहिते[1] यतमाना. स्वर्ग लोक जयेरन्[2] ।।४७।। व्यतिक्रमे[1] कृच्छ्र.[2] ।।४८।। शूद्रे चान्द्रायण चरेत् ।।४९।। वैश्यादिपु प्रतिलोम[1] कृच्छ्रातिकृच्छ्रादीश्चरेत्[2] ।।५०।। पुसा ब्राह्मणादीना सवत्सर ब्रह्मचर्यम् ।।५१।। शूद्र कटाग्निना दहेत्[1] ।।५२।।

अथाप्युदाहरन्ति ।।५३।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने तृतीयः खण्डः ॥

अब्राह्मणस्य शारीरो दण्ड· सग्रहणे भवेत् ।।१।।
सर्वेषामेव वर्णाना दारा रक्ष्यतमा धनात् ।।२।।
न[1] तु चारणदारेपु न रङ्गावतरे वध[2] ।
ससर्जयन्ति ता ह्येतान्निगुप्तांश्चालयन्त्यपि[3] ।।३।।
स्त्रिय पवित्रमतुल[1] नैता दुष्यन्ति[2] कर्हिचित् ।
मासिमासि रजो ह्यासा[3] दुरितान्यपकर्पति[4] ।।४।।
सोम शौच ददौ[1] तासा गन्धर्व[2] शिक्षिता गिरम् ।
अग्निश्च सर्वभक्षत्व[3] तस्मान्निष्कल्मषा स्त्रिय. ।।५।।

अप्रजा दशमे वर्पे स्त्रीप्रजा द्वादशे त्यजेत् ।
मृतप्रजा[1] पञ्चदशे[2] सद्यस्त्वप्रियवादिनीम् ।।६।।

सवत्सरं प्रेतपत्नी मधुमांसमद्यलवणानि[1] वर्जयेदध शयीत ।।७।। पण्मासानिति मौद्गल्य ।।८।। अत[1] ऊर्ध्व गुरुभिरनुमता[2] देवराज्जनयेत्पुत्रमपुत्रा[3] ।।९।। अथाप्युदाहरन्ति ।

वशा चोत्पन्नपुत्रा[1] च नीरजस्का गतप्रजा ।
नाकामा[2] संनियोज्या स्यात्फल यस्या न विद्यत इति ।।१०।।

WOMEN

Adultery

[47]If women strive to do what is beneficial to their husbands, they will win the heavenly world. [48]When she is unfaithful, she should perform an arduous penance (B 2 2 38) [49]If it is with a Śūdra man, she should perform a lunar penance (B 3 8) [50]If it is with a Vaiśya and so forth in the reverse order of classes, she should perform the penance beyond the very arduous penance (B 2 2 40), and so forth * [51]Brahmin and other male offenders should observe chastity for one year, [52]whereas a guilty Śūdra man should be burnt with a straw-fire (see Va 21 1–3)

[53]Now, they also quote.

4 [1]Everybody except a Brahmin is subject to corporal punishment for adultery [2]People of all four classes should be guard their wives more closely than their wealth

> [3]There is no corporal punishment, however, when the adultery involves actresses or the wives of minstrels, for such women lure these men and stir even people with great self-control
>
> [4]Women have an unparalleled means of purification and they never become sullied, for month after month their menstrual flow washes away their sins
>
> [5]The Moon granted them purification, Gandharva, a sweet voice, and Fire, the capacity to eat anything. Women, therefore, are free from taint *

Divorce and Widowhood

> [6]In the tenth year a man may dismiss a wife who bears no children, in the twelfth year a wife who bears only daughters, and in the fifteenth year a wife all of whose children die, a wife who is sharp-tongued, however, he should dismiss immediately

[7]When her husband dies, a wife should abstain from honey, meat, liquor, and salt, and sleep on the floor for one year; [8]for six months, according to Maudgalya [9]After that time, if she has no son, she may bear one through a brother-in-law with the consent of her elders [10]Now, they also quote

> One should not enjoin a leviratic union on a woman who is barren, who has borne a son or reached menopause, whose children have died, or who is unwilling—that is, a woman from whom a fruitful outcome cannot be expected.

मातुलपितृष्वसा[1] भगिनी भागिनेयी स्नुषा मातुलानी सखिवधूरित्यगम्या.[2] ।।११।। अगम्याना गमने कृच्छ्रातिकृच्छ्रौ चान्द्रायणमिति प्रायश्चित्ति.[1] ।।१२।। एतेन[1] चण्डाली-व्यवायो[2] व्याख्यात· ।।१३।। अथाप्युदाहरन्ति ।

चण्डालीं[1] ब्राह्मणो गत्वा भुक्त्वा च प्रतिगृह्य च ।
अज्ञानात्पतितो[2] विप्रो ज्ञानात्तु समतां व्रजेत् ।।१४।।

पितुर्गुरोर्नरेन्द्रस्य भार्यां गत्वा प्रमादत· ।
गुरुतल्पी भवेत्तेन पूर्वोक्तस्तस्य निष्क्रय[1] इति ।।१५।।

अध्यापनयाजनप्रतिग्रहैरशक्त·[1] क्षत्रधर्मेण जीवेत्प्रत्यनन्तरत्वात्[2] ।।१६।। नेति गौतम । अत्युग्रो हि क्षत्रधर्मो ब्राह्मणस्य[1] ।।१७।। अथाप्युदाहरन्ति ।

गवार्थे ब्राह्मणार्थे वा वर्णाना वापि संकरे ।
गृह्णीयाता विप्रविशौ शस्त्र[1] धर्मव्यपेक्षया[2] ।।१८।।

वैश्यवृत्तिरनुष्ठेया प्रत्यनन्तरत्वात्[1] ।।१९।। प्राक्प्रातराशात्कर्षी[1] स्यात् ।।२०।। अस्यूतनासिकाभ्या[1] समुष्काभ्यामतुदन्नारया[2] मुहुर्मुहुरभ्युच्छन्दयन् ।।२१।।

भार्यादिरग्नि[1] । तस्मिन्कर्मकरण प्रागग्न्याधेयात् ।।२२।। अग्न्याधेय-प्रभृत्यथेमान्यजस्राणि भवन्ति यथैतदग्न्याधेयमग्निहोत्रं दर्शपूर्णमासावाग्रयणमुद-गनदक्षिणायनयो[1] पशु[2] चातुर्मास्यान्यृतुमुखे पड्ढोता वसन्ते ज्योतिष्टोम इत्येवं मप्रापणम्[3] ।।२३।। अथाप्युदाहरन्ति ।

Women with Whom Sex Is Forbidden

[11]Father's sister, maternal uncle's sister, sister, sister's daughter, daughter-in-law, maternal uncle's wife, friend's wife—these are women with whom sex is forbidden [12]Penances for having sex with forbidden women are the arduous penance, the very arduous penance, and the lunar penance (B 2.2.38; 3 8). [13]The same applies to sex with a Cāndāla woman. [14]Now, they also quote.

> When a Brahmin has sex with a Cāṇḍāla woman, eats her food, or accepts gifts from her without knowing that she is a Cāṇḍāla, he falls from his caste, whereas if he does so knowingly, he sinks to the same level as she
>
> [15]When someone heedlessly has sex with the wife of his father, an elder (A 1 6 32 n), or the king, he becomes guilty of sex with an elder's wife The atonement for such a man has been given above.*

HOUSEHOLDER

Lawful Occupations

[16]If a man is unable to maintain himself by teaching, officiating at sacrifices, and receiving gifts, he may live according to the Ksatriya Law, because it comes next [17]Gautama says no, because the Ksatriya Law is too brutal for Brahmins [18]Now, they also quote

> To protect cows and Brahmins, and when the social classes are in danger of intermixing, Brahmins and Vaiśyas may take up arms out of concern for the Law

[19]Or he may follow the livelihood of a Vaiśya, because it comes next [20]He should plow the land before breakfast, [21]using a pair of uncastrated bulls whose noses have not been pierced, without beating them with a prod but urging them on repeatedly.

Duties of a Householder

[22]The ritual fire* is established at marriage A man should perform his rites in it until he has established his vedic fires [23]From the time he establishes his vedic fires, he should offer the following rites without fail establishing the vedic fires, daily fire offering, new- and full-moon sacrifices, sacrifice of first fruits at winter and summer solstices, animal sacrifices, seasonal sacrifices, Saddhotṛ offering at the beginning of a season, and the Jyotiṣṭoma sacrifice in the spring. In this way he obtains bliss [24]Now, they also quote.

न दिवास्वप्नशीलेन न च सर्वान्नभोजिना ।
काम शक्यं नभो गन्तुमारूढपतितेन वा[1] ॥२४॥

दैन्य शाठ्य[1] जैह्म्य च वर्जयेत् ॥२५॥ अथाप्यत्रोशनसश्च[1] वृषपर्वणश्च दुहित्रो सवादे गाथामुदाहरन्ति ।

स्तुवतो दुहिता त्व वै[2] याचत प्रतिगृह्णत ।
अथाह[3] स्तूयमानस्य ददतोऽप्रतिगृह्णत. ।
ददतोऽप्रतिगृह्णत इति ॥२६॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने चतुर्थः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने द्वितीयोऽध्यायः ॥

तपस्यमपोऽवगाहनम्[1] ॥१॥ देवतास्तर्पयित्वा पितृतर्पणम् ॥२॥ अनुतीर्थमप उत्सिञ्चति[1] । ऊर्ज वहन्तीरिति ॥३॥ अथाप्युदाहरन्ति[1] ।

स्रवन्तीष्वनिरुद्धासु त्रयो वर्णा द्विजातय· ।
प्रातरुत्थाय कुर्वीरन्देवर्षिपितृतर्पणम् ॥४॥

निरुद्धासु न कुर्वीरन्नशभाक्तत्र सेतुकृत् ॥५॥
तस्मात्परकृतान्सेतून्कूपाश्च परिवर्जयेदिति[1] ॥६॥

अथाप्युदाहरन्ति ।

उद्धृत्य वापि त्रीन्पिण्डान्कुर्यादापत्सु नो सदा ।
निरुद्धासु तु[1] मृत्पिण्डान्कूपात्त्रीनब्घटास्तथेति[2] ॥७॥

वहु[1] प्रतिग्राह्यस्याप्रतिग्राह्यस्य[2] वा प्रतिगृह्यायाज्य[3] वा याजयित्वानाश्यान्नस्य वान्नमशित्वा तरत्समन्दीय[4] जपेदिति[5] ॥८॥ अथाप्युदाहरन्ति[1] ।

गुरुसकरिणश्चैव शिष्यसकरिणश्च ये[2] ।
आहारमन्त्रसकीर्णा[3] दीर्घ तम उपासत इति[4] ॥९॥

अथ स्नातकव्रतानि[1] ॥१०॥
सायप्रातर्यदशनीयं स्यात्तेनान्नेन[2] वैश्वदेव बलिमुपहृत्य ब्राह्मणक्षत्रियविट्छूद्रा-

> Surely, a man who is accustomed to sleeping during the day, eats food given by anybody, or has lapsed from the vow he has undertaken cannot attain heaven

[25]He *should refrain from miserliness, guile, and crookedness* [26]Now, they also quote this verse recorded in the dialogue between the daughters of Uśanas and Vṛsaparvan

> You, undoubtedly, are the daughter of a man who flatters, who supplicates, and who accepts gifts, while I am the daughter of a man who is being flattered, who gives, and who accepts no gifts *

Bathing and Libations

5 [1]Bathing by immersing oneself in water promotes austerity [2]After he has offered water to quench the gods, let him offer water to quench his ancestors, [3]pouring water from the appropriate part of the hand (B 1 8 14–16 n), saying, "Bearing vigor " (see B 2 10 4) [4]Now, they also quote

> Men belonging to the three twice-born classes should get up in the morning and offer water to quench the gods, seers, and ancestors, water that is unconfined and flows freely
>
> [5] Let them not use water that is confined, for then the builder of the dam will obtain a share of that offering [6]Therefore, let him avoid dams and wells built by others

[7]Now, they also quote

> Or else, after taking out three lumps of mud, he may use confined water in a time of adversity but not regularly, from a well he should take out three lumps of mud, as well as three potfuls of water

[8]If a man accepts a lot of gifts from someone from whom he is permitted to accept or anything from someone from whom he is forbidden to accept; or if he officiates at a sacrifice of someone at whose sacrifices he is forbidden to officiate, or if he eats the food of someone whose food he is forbidden to eat—he should silently recite the Taratsamandī verses. [9]Now, they also quote·

> People who associate with an outcaste teacher or pupil, or who associates with outcastes by eating their food or performing religious services for them sink into deep darkness.

Duties of a Bath-Graduate

[10]Next, the observances of a bath-graduate.

Feeding Guests [11]Using a portion of whatever food he may have, every morning and evening he should make an offering to the All-gods and a Bali offering, and

नभ्यागतान्यथाशक्ति पूजयेत् ।।११।। यदि बहूनां न शक्नुयादेकस्मै गुणवते दद्यात् ।।१२।। यो वा प्रथममुपगत[1] स्यात् ।।१३।। शूद्रश्चेदागतस्तं कर्मणि नियुञ्ज्यात् ।।१४।। श्रोत्रियाय[1] वाग्रं[2] दद्यात् ।।१५।।

ये नित्या भाक्तिका[1] स्युस्तेषामनुपरोधेन[2] सविभागो विहित ।।१६।। न त्वेव कदाचिददत्वा भुञ्जीत ।।१७।। अथाप्यत्रान्नगीतौ[1] श्लोकावुदाहरन्ति[2] ।

यो[3] मामदत्वा पितृदेवताभ्यो
भृत्यातिथीना च सुहृज्जनस्य[4] ।
संपन्नमश्नन्विषमत्ति मोहात्
तमद्म्यहं तस्य च मृत्युरस्मि ।।

हुताग्निहोत्र कृतवैश्वदेव
पूज्यातिथीन्भृत्यजनावशिष्टम् ।
तुष्ट शुचि श्रद्दधदत्ति[5] यो मां
तस्यामृत स्या स च मा भुनक्ति[6] ।।१८।।

सुब्राह्मणश्रोत्रियवेदपारगेभ्यो गुर्वर्थनिवेशौपधार्थवृत्तिक्षीणयक्ष्यमाणाध्ययनाध्वसयोगवैश्वजितेषु[1] द्रव्यसविभागो[2] यथाशक्ति कार्यो बहिर्वेदि भिक्षमाणेषु ।।१९।। कृतान्नमितरेषु ।।२०।।

सुप्रक्षालितपादपाणिराचान्त[1] शुचौ सवृते[2] देशेऽन्नमुपहृतमुपसगृह्य कामक्रोधद्रोहलोभमोहानपहत्य[3] सर्वाभिरङ्गुलीभि शब्दमकुर्वन्प्रश्नीयात् ।।२१।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने पञ्चमः खण्डः ॥

न पिण्डशेषं पात्र्यामुत्सृजेत् ।।१।। मांसमत्स्यतिलससृष्टप्राशनेऽप[1] उपस्पृश्याग्निमभिमृशेत् ।।२।। अस्तमिते[1] च स्नानम् ।।३।। पालाशमासनं पादुके दन्तधावनमिति[1] वर्जयेत् ।।४।। नोत्सङ्गेऽन्न भक्षयेत् ।।५।। आसन्द्या[1] न[2] भुञ्जीत ।।६।।

वैणव[1] दण्ड धारयेद्रुक्मकुण्डले च ।।७।। पदा पादस्य[1] प्रक्षालनमधिष्ठान च वर्जयेत् ।।८।। न बहिर्माला धारयेत् ।।९।। सूर्यमुदयास्तमये न निरीक्षेत ।।१०।। नेन्द्रधनुरिति[1] परस्मै प्रब्रूयात्[2] ।।११।। यदि ब्रूयान्मणिधनुरित्येव[1] ब्रूयात् ।।१२।। पुरद्वारीन्द्रकीलपरिघावन्तरेण[1] नातीयात् ।।१३।। प्रेङ्खयोरन्तरेण[1] न गच्छेत् ।।१४।। वत्सतन्तीं[1] च नोपरि[2] गच्छेत् ।।१५।। भस्मास्थिरोमतुपकपालापस्नानानि[1] नाधितिष्ठेत् ।।१६।।

according to his ability offer hospitality to Brahmins, Ksatriyas, Vaiśyas, and Śūdras who have arrived as guests (G 5.40–3 n) [12]If he is unable to give food to many, he should give to a single person endowed with the proper qualities [13]or to the person who arrives first. [14]If a Śūdra comes as a guest, he should employ him in some work. [15]Alternatively, he may give a goodly portion* to a vedic scholar.

[16]The distribution of food should be carried out in a way that does not cause inconvenience to those who receive food every day, [17]but he should never eat without giving food to someone. [18]Now, on this matter they also quote a couple of verses sung by Food.

> Without giving me to ancestors, gods, dependents, guests, and friends, when a man in his folly eats what has been cooked, he eats poison—I eat him and I am his death
>
> After performing the daily fire sacrifice and the oblation to All-gods and offering hospitality to guests, when a man who is content and purified eats me—the food left over after feeding his dependents—with a spirit of generosity, he relishes me and I am his ambrosia

[19]Provisions should be distributed according to one's ability outside the sacrificial arena to virtuous Brahmins, vedic scholars, and masters of the Veda when they come begging in order to give the teacher's gift, to perform a wedding, or to procure medicine, when they are indigent or preparing to perform a sacrifice; or when they are students, travellers, or people who have offered the Viśvajit sacrifice (G 5 21) [20]When others come to beg, he shall given them cooked food.

Rules of Eating [21]Having washed his hands and feet thoroughly and sipped some water, he should sit in a clean and enclosed place; receive respectfully the food presented to him; get rid of lust, anger, hatred, greed, and folly, and eat the food using all his fingers and without making any noise

6 [1]Let him not put back on to his plate a ball of rice from which he has taken a bite [2]If he eats food mixed with meat, fish, or sesame, he should wash with water, warm himself over a fire, [3]and bathe after sunset [4]He should refrain from using a seat, clogs, or tooth cleaners made of Palāśa wood (A 1 32 9 n) [5]He should not eat food placed on his lap [6]or on a stool

General Rules [7]He should carry a bamboo staff, wear a pair of gold earrings, [8]and refrain from washing the feet by rubbing one foot with the other and from placing one foot on the other [9]He should not wear a necklace outdoors [10]or look at the sun at sunrise or sunset [11]He should not point out a rainbow to someone by saying "Look, the Indra's bow!", [12]if he does so, let him say "Look, a jewelled bow!" (cf A 1 31.16, G 9 19–24; Va 12.32–3) [13]He should not pass between the cross-beam and bolt of a city gate [14] or the posts to which a swing is tied; [15]step over a rope to which a calf is tied; [16]or step on ashes, bones, hair, grain husks, potsherds, or bath water.

गा धयन्ती[1] न परस्मै[2] प्रब्रूयात्[3] ।।१७।। नाधेनुमधेनुरिति[1] ब्रूयात् ।।१८।। यदि[1] ब्रूयाद्धेनुंभव्येत्येव[2] ब्रूयात् ।।१९।। शुक्ता[1] रूक्षा[2] परुषा वाचो न ब्रूयात् ।।२०।।

नैकोऽध्वान व्रजेत्[1] ।।२१।। न पतितैर्न स्त्रिया न शूद्रेण ।।२२।। न प्रतिसाय व्रजेत् ।।२३।।

न[1] नग्न स्नायात् ।।२४।। न नक्तं स्नायात् ।।२५।। न नदी बाहुकस्तरेत्[1] ।।२६।। न कूपमवेक्षेत ।।२७।। न गर्तमवेक्षेत ।।२८।। न तत्रोपविशेद्यत एनमन्य उत्थापयेत् ।।२९।।

[1]पन्था देयो ब्राह्मणाय गवे राज्ञे ह्यचक्षुषे ।
वृद्धाय भारतप्ताय गर्भिण्यै दुर्बलाय च ।।३०।।

प्रभूतैधोदकयवससमित्कुशमाल्योपनिष्क्रमणमाढ्यजनाकुलमनलसमृद्धमार्यजनभूयिष्ठमंदस्युप्रवेश्य[1] ग्राममावसितु यतेत धार्मिकं ।।३१।।

उदपानोदके ग्रामे ब्राह्मणो वृषलीपति ।
उषित्वा द्वादश समा शूद्रसाधर्म्यमृच्छति[1] ।।३२।।

पुररेणुकुण्ठितशरीरस्तत्परिपुर्णनेत्रवदनश्च[1] ।
नगरे[2] वसन्सुनियतात्मा सिद्धिमवाप्स्यतीति[3] न तदस्ति ।।३३।।

रथाश्वगजधान्यानां गवा चैव रज. शुभम् ।
अप्रशस्त समूहन्या[1] श्वाजाविखरवाससाम् ।।३४।।

पूज्यान्पूजयेत् ।।३५।।

ऋषिविद्वन्नृपवरमातुलश्वशुरर्त्विज.[1] ।
एतेऽर्घ्या- शास्त्रविहिता स्मृता कालविभागश[2] ।।३६।।
ऋषिविद्वन्नृपा प्राप्ता क्रियारम्भे वरर्त्विजौ ।
मातुलश्वशुरौ पूज्यौ सवत्सरगतागताविति[1] ।।३७।।
अग्न्यगारे[1] गवा मध्ये ब्राह्मणाना च संनिधौ ।
स्वाध्याये भोजने चैव दक्षिण बाहुमुद्धरेत् ।।३८।।
उत्तर वास कर्तव्यं पञ्चस्वेतेपु कर्मसु ।
स्वाध्यायोत्सर्गदानेपु भोजनाचामयोस्तथा[1] ।।३९।।
हवन[1] भोजन दानमुपहार' प्रतिग्रह ।
वहिर्जानु न कार्याणि तद्वदाचमनं स्मृतम् ।।४०।।

[17]He should not tell anyone when a cow is suckling her calf. [18]When he speaks of a cow that does not yield milk, he should not say, "She is not a milch-cow"; [19]if he speaks of her, he should simply say, "She is going to be a milch-cow" [20]He should not use harsh, cruel, or rude words.

[21]He should not go on a journey alone, [22]or accompanied by outcastes or by a woman or a Śūdra. [23]He should not venture out when evening is approaching

[24]He should not bathe naked [25]or at night; [26]cross a river by swimming (A 1 32 26 n.), [27] look down into a well [28]or a pit, [29]or sit down in a place from where someone may eject him

> [30]A man should give way to a Brahmin, a cow, a king, a blind man, an old man, someone weighed down by a heavy load, a pregnant woman, and a feeble person

[31]A righteous man should try to live in a village well-supplied with firewood, water, fodder, kindling wood, Kuśa grass, and garland material, served by many roads, full of of wealthy and energetic people; inhabited mainly by Āryas; and not easily accessible to robbers (G 9.65)

> [32]If a Brahmin married to a Śūdra woman lives for twelve years in a village which obtains its water from wells, he becomes equal to a Śūdra

> [33]"A man who keeps himself well under control will attain final bliss even if he lives in a city with his body covered with the city dust and his eyes and face coated with it"—now that is something impossible.

> [34]The dust coming from carriages, horses, elephants, grain, and cows is auspicious, whereas the dust of brooms, dogs, goats, sheep, donkeys, and garments is dirty

[35]He should honor those deserving of honor

> [36]A seer, a learned man, a king, a bridegroom, a maternal uncle, a father-in-law, and an officiating priest—these, according to tradition, are the people that the authoritative texts decree as entitled to the welcome water (G 5 32 n) at specific times

> [37]A seer, a learned man, and a king should be honored whenever they come, a bridegroom and an officiating priest, at the beginning of the rite, and a maternal uncle and a father-in-law, when they visit after a lapse of one year

> [38]He should raise the right hand in the fire stall, in the midst of cows, in the presence of Brahmins, at the recitation of his Veda, and at a meal.

> [39]He should wear an upper garment during these five activities the recitation of his Veda, voiding urine and excrement, giving a gift, eating, and sipping water

> [40]He should never offer an oblation in the fire, eat food, give a gift, make an offering, or accept a gift without keeping his right hand between his knees, the same, according to tradition, applies to sipping water.

अन्ने[1] श्रितानि[2] भूतानि अन्नं प्राणमिति श्रुति ।
तस्मादन्न प्रदातव्यमन्नं हि परमं हवि. ।।४१।।

हुतेन शाम्यते पाप हुतमन्नेन शाम्यति ।
अन्न दक्षिणया शान्तिमुपयातीति नः श्रुतिरिति[1] ।।
उपयातीति नः श्रुतिरिति ।।४२।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने षष्ठः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने तृतीयोऽध्यायः ॥

अथात. सध्योपासनविधि व्याख्यास्यामः ।।१।। तीर्थं गत्वाप्रयतोऽभिषिक्तः प्रयतो वानभिषिक्त[1] प्रक्षालितपादपाणिरप आचम्य[2] सुरभिमत्याब्लिङ्गाभिर्वारुणीभिर्हिरण्यवर्णाभि पावमानीभिर्व्याहृतिभिरन्यैश्च पवित्रैरात्मानं[3] प्रोक्ष्य प्रयतो भवति ।।२।। अथाप्युदाहरन्ति ।

अपोऽवगाहनं स्नान विहित सार्ववर्णिकम् ।
मन्त्रवत्प्रोक्षण चापि द्विजातीना विशिष्यत इति[1] ।।३।।

सर्वकर्मणा चैवारम्भेषु[1] प्राक्सध्योपासनकालाच्चैतेनैव[2] पवित्रसमूहेनात्मानं प्रोक्ष्य प्रयतो भवति ।।४।।

अथाप्युदाहरन्ति[1] । दर्भेष्वासीनो दर्भान्धारयमाण· सोदकेन पाणिना प्रत्यङ्मुख सवित्री सहस्रकृत्व आवर्तयेत्[2] ।।५।। प्राणायामशो वा शतकृत्वः ।।६।। उभयत प्रणवा ससप्तव्याहृतिका[1] मनसा वा दशकृत्व ।।७।। त्रिभिश्च प्राणायामैस्तान्तो[1] ब्रह्महृदयेन ।।८।।

वारुणीभ्या रात्रिमुपतिष्ठते । इम मे वरुण । तत्त्वा यामीति । द्वाभ्याम् ।।९।। एवमेव प्रात प्राङ्मुखस्तिष्ठन्[1] ।।१०।। मैत्रीभ्यामहरुपतिष्ठते । मित्रस्य चर्षणीधृत । मित्रो जनान्यातयतीति[1] । द्वाभ्याम् ।।११।।

सुपूर्वामपि[1] पूर्वामुपक्रम्योदित[2] आदित्ये समाप्नुयात् ।।१२।। अनस्तमित[1] उपक्रम्य सुपश्चादपि पश्चिमाम् ।।१३।।

सध्ययोश्च सपत्तावहोरात्रयोश्च सतत्यै[1] ।।१४।। अपि चात्र[1] प्रजापतिगीतौ श्लोकौ भवत ।

अनागतां तु ये पूर्वामनतीतां तु पश्चिमाम् ।
सध्या नोपासते विप्रा कथ ते ब्राह्मणा स्मृता ।।

[41]"Ceatures depend on food and food is life"—so states a vedic text (cf *TU* 2 2) *Therefore, people should give food, for food is the highest* sacrificial offering

[42]Sin is allayed by a burnt offering, a burnt offering is allayed by giving food, and the giving of food is allayed by the concluding gift—so have we heard in a vedic text

Twilight Worship

7 [1]Next, we will explain the procedure of the twilight worship [2]After going to the bathing place, he should bathe if he is ritually impure—or, if he is already ritually pure, omit the bath—; wash his feet and hands, sip some water; and sprinkle his body with water while reciting the following: the Surabhimatī verse, the Ablinga verses, *the Vāruṇī verses, the Hiranyavarna verses, the Pāvamānī verses, the* Calls, and other purificatory formulas. In this way he becomes ritually pure [3]Now, they also quote:

> Bathing by immersion in water is prescribed for all classes, whereas sprinkling oneself with water while reciting ritual formulas is characteristic of twice-born people

[4]At the beginning of any ritual activity and prior to the time for twilight worship, a man becomes ritually pure by sprinkling himself with water while reciting this same set of purificatory formulas

[5]Now, they also quote· "Seated facing the east on a spread of Darbha grass and holding some blades of Darbha grass in his right hand filled with water, he should recite the Sāvitrī verse one thousand time " [6]Alternatively, he may recite it one hundred times while controlling his breath; [7]or recite it mentally ten times together with the seven Calls, placing the syllable OM at the beginning and the end. [8]Let him tire himself by controlling his breath three times while reciting the "Brahman's Heart" text *

[9]In the evening one performs the worship using the two verses addressed to Varuna "Hear this cry of mine, O Varuna . " and "To you, therefore, I go " [10]In the morning one performs the worship in the same way, but standing and facing the east [11]During daytime *one performs the worship using the two verses addressed to* Mitra. "The fame of Mitra, supporter of the people " and "Mitra draws people together "

[12]The morning twilight worship should be started long before sunrise and concluded after the sun has risen, [13]while the evening twilight worship should be started before sunset and concluded long after the sun has set.

[14]The full performance of the twilight worship leads to the uninterrupted sequence of days and nights * [15]*In this connection, moreover, there are a couple of* verses sung by Prajāpati·

> When Brahmins do not worship the morning twilight before the sun rises and the evening twilight before the sun sets, how can they be considered Brahmins

सायप्रात सदा[2] संध्या ये विप्रा नो उपासते ।
कामं तान्धार्मिको राजा शूद्रकर्मसु योजयेदिति[3] ॥१५॥

तत्र सायमतिक्रमे रात्र्युपवास प्रातरतिक्रमेऽहरुपवास. ॥१६॥ स्थानासनफलमवाप्नोति ॥१७॥ अथाप्युदाहरन्ति ।

यदुपस्थकृतं पाप पद्भ्या वा यत्कृत भवेत् ।
बाहुभ्या मनसा वापि वाचा वा यत्कृत भवेत् ।
सायं सध्यामुपस्थाय[1] तेन तस्मात्प्रमुच्यते ॥१८॥

रात्र्या चापि संधीयते न चैन वरुणो गृह्णाति[1] ॥१९॥ एवमेव प्रातरुपस्थाय रात्रिकृतात्पापात्प्रमुच्यते ॥२०॥ अह्ना चापि[1] सधीयते मित्रश्चैन गोपायत्यादित्यश्चैन स्वर्गं लोकमुन्नयति[2] ॥२१॥ स[1] एवमेवाहरहरहोरात्रयो.[2] संधिपूपतिष्ठमानो[3] ब्रह्मपूतो[4] ब्रह्मभूतो[5] ब्राह्मण[6] शास्त्रमनुवर्तमानो ब्रह्मलोकमभिजयतीति विज्ञायते । ब्रह्मलोकमभिजयतीति विज्ञायते ॥२२॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने सप्तमः खण्डः ॥
॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने चतुर्थोऽध्यायः ॥

अथ हस्तौ प्रक्षाल्य कमण्डलु मृत्पिण्डं च संगृह्य[1] तीर्थ गत्वा त्रि पादौ प्रक्षालयते त्रिरात्मानम् ॥१॥ अथ हैके ब्रुवते । श्मशानमापो देवगृह गोष्ठ यत्र च ब्राह्मणा अप्रक्षाल्य[1] पादौ तन्न[2] प्रवेष्टव्यमिति ॥२॥ अथापोऽभिप्रपद्यते[1] ।

हिरण्यशृङ्गं वरुण प्र पद्ये तीर्थं मे देहि याचित ।
यन्मया भुक्तमसाधूना पापेभ्यश्च प्रतिग्रह ॥
यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम् ।
तन्न[2] इन्द्रो वरुणो बृहस्पति सविता च पुनन्तु पुन·पुनरिति ॥३॥

अथाञ्जलिनाप उपहन्ति[1] । सुमित्रा न आप ओषधय· सन्त्विति[2] ॥४॥ ता दिश निरुक्षति[1] यस्यामस्य दिशि द्वेष्यो भवति । दुर्मित्रास्तस्मै भूयासुर्योऽस्मान्द्वेष्टि य च वय द्विष्म इति ॥५॥

अथाप उपस्पृश्य त्रि. प्रदक्षिणमुदकमावर्तयति । यदपा क्रूर यदमेध्य यदशान्तं तदप गच्छतादिति ॥६॥ अप्सु[1] निमज्ज्योन्मज्ज्य ॥७॥ नाप्सु सत प्रयमण विद्यते न वास.पल्पूलनं[1] नोपस्पर्शनम् ॥८॥ यद्युपरुद्धा·[1] स्युरेतेनोपतिष्ठते[2] । नमोऽग्नयेऽप्सुमते नम इन्द्राय नमो वरुणाय नमो वारुण्यै नमोऽद्भ्य इति ॥९॥

उत्तीर्याचम्याचान्त·[1] पुनराचामेत्[2] ।

> When Brahmins never worship the morning or the evening twilight, a righteous king may freely employ them to do the work of Śūdras

16In that event, a man should fast during the night if he neglects the evening twilight worship and during the day if he neglects the morning twilight worship. 17He obtains thereby the reward of standing during the morning and sitting during the evening twilight worship 18Now, they also quote.

> Whatever sin a man may have committed through his sexual organ, feet, arms, mind, or speech, he frees himself from it by worshipping the evening twilight

19He also unites himself with the night, and Varuna does not seize him 20Likewise, by worshipping the morning twilight he frees himself from sins committed during the night 21He also unites himself with the day, Mitra, moreover, protects him, and Sun leads him up to heaven 22"When in this manner a Brahmin worships during the twilights between the day and the night," it is stated, "he becomes purified by Brahman, he becomes Brahman, and, abiding by the dictates of scripture, he wins the world of Brahman"

Bath

8 1Then, he should wash his hands, take the water pot and a lump of earth, go to a bathing place, and wash his feet and his body three times 2Now, some indeed declare· "A cemetery, water, a temple, a cowpen, and a place where there are Brahmins—one should not enter them without washing the feet" 3He enters the water then, while reciting.

> To the golden-horned Varuna I go for refuge I beg of you, grant me a place to bathe Whatever sin I may have committed—eating the food of bad men, accepting gifts from evil men, sins committed in thought, word, or deed—may Indra, Varuna, Bṛhaspati, and Savitṛ purify me from all that over and over again (MNU 130–33)

4Then he takes water in his cupped hands, saying "May the waters and plants be amiable towards us" (MNU 122), 5and pours that water in the direction in which lives an enemy of his, saying "May the waters be inimical to the man who hates us and whom we hate" (MNU 123)

6He then washes himself and whirls the water around three times with his hand in a clockwise motion (A 1.7 2 n), saying· "Whatever hazard, whatever filth, whatever sinister there is in the water—may all that be banished" (MNU 135). 7After he has submerged himself in the water and emerged, 8let him not, while he is still in the water, perform personal purification, wash his clothes by beating them on a rock, or sip water 9If he uses water drawn from a confined source (B 2 5 4–7), he should pay homage to it, saying "Homage to Fire, lord of the waters! Homage to Indra! Homage to Varuṇa! Homage to Vāruṇī! Homage to the waters!" (MNU 134)

10After he has climbed back on to the bank and sipped water, he should sip again, saying:

[3]आप· पुनन्तु पृथिवी पृथिवी पूता पुनातु माम् ।
पुनन्तु ब्रह्मणस्पतिर्ब्रह्म पूता[4] पुनातु माम् ॥

यदुच्छिष्टमभोज्य यद्वा दुश्चरितं मम ।
सर्वं पुनन्तु मामापो असतां[5] च प्रतिग्रहं स्वाहेति ॥१०॥

पवित्रे कृत्वाद्भिर्मार्जयति[1] । आपो हि ष्ठा मयोभुव इति तिसृभिः । हिरण्यवर्णा· शुचय· पावका इति चतसृभि· । पवमान· सुवर्जन इति । एतेनानुवाकेन मार्जयित्वान्तर्जलगतोऽघमर्षणेन त्रीन्प्राणायामान्धारयित्वोत्तीर्य वासः पीडयित्वा[2] प्रक्षालितोपवातान्यक्लिष्टानि[3] वासांसि परिधायाप आचम्य[4] दर्भेष्वासीनो दर्भान्धारयमाण· प्राङ्मुख[5] सावित्रीं सहस्रकृत्व आवर्तयेच्छतकृत्वोऽपरिमितकृत्वो वा दशावरम्[6] ॥११॥

अथादित्यमुपतिष्ठते[1] । उद्वयं तमसस्परि । उदु त्यम् । चित्रम् । तच्चक्षुर्देवहितम् । य उदगादिति ॥१२॥

अथाप्युदाहरन्ति[1] । प्रणवो[2] व्याहृतय· सावित्री चेत्येते पञ्च ब्रह्मयज्ञा अहरहर्ब्राह्मण किल्बिषात्पावयन्ति ॥१३॥

पूत· पञ्चभिर्ब्रह्मयज्ञैरथोत्तरं[1] देवतास्तर्पयति[2] ॥१४॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने अष्टमः खण्डः ॥

ओमग्नि[1] प्रजापति· सोमो रुद्रोऽदितिर्बृहस्पति· सर्पा इत्येतानि प्राग्द्वाराणि दैवतानि सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । ओं वसूंश्च तर्पयामि ॥१॥

ओ पितरोऽर्यमा भग· सविता त्वष्टा वायुरिन्द्राग्नी इत्येतानि दक्षिणद्वाराणि दैवतानि सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । ओ रुद्रांश्च तर्पयामि ॥२॥

ओं[1] मित्र इन्द्रो महापितर आपो विश्वे देवा ब्रह्मा विष्णुरित्येतानि प्रत्यग्द्वाराणि दैवतानि सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । ओमादित्यांश्च तर्पयामि ॥३॥

ओ वसवो वरुणोऽज एकपादहिर्बुध्न्य· पूषाश्विनौ[1] यम इत्येतान्युदग्द्वाराणि दैवतानि[2] सनक्षत्राणि सग्रहाणि साहोरात्राणि समुहूर्तानि तर्पयामि । ओ विश्वान्देवास्तर्पयामि[3] । ओं साध्यांश्च[4] तर्पयामि ॥४॥

> May the waters cleanse the earth! May the earth, so cleansed, cleanse me! May Brahmaṇaspati and Brahman cleanse the earth! May the earth, so cleansed, cleanse me!
>
> If I have eaten leftovers (A 1 3 27 n) or unfit food, if I have committed an improper act, if I have accepted gifts from evil men—may the waters cleanse me of all that, *Svāhā*! (MNU 317–20)

11 He then prepares two purificatory blades of grass and rubs his body with water After he has rubbed his body with water while reciting the three verses: "Waters, you are refreshing ", the four verses. "Golden colored, pure, and purifying ..."; and the passage, "The purifier, the heavenly one . .", he goes into the water and controls his breath three times while reciting the Aghamarsana hymn Then he climbs back on to the bank, squeezes the water from his clothes, puts on fresh clothes that are not worn-out and that have been washed and dried in the air, and sips some water Seated facing the north on a bed of Darbha grass and holding blades of Darbha grass in his hand, he should recite the Sāvitrī verse one thousand times, one hundred times, or an unlimited number of times—ten times at the minimum

12 Next, he worships the sun, reciting these formulas· "Gazing, beyond the darkness, upon the highest light ", "The rays carry you up "; "The resplendent face of the gods .."; "That bright eye rising in the east .. "; and "He who has arisen ..."

13 Now, they also quote "The syllable OM, the three Calls, and the Sāvitrī verse—these five veda-sacrifices (cf. B 2 11 1) purify a Brahmin from sin every day"

Quenching Libations

14 Purified by the five veda-sacrifices, he then quenches the deities with libations:

9 1 OM Fire, Prajāpati, Soma, Rudra, Aditi, Bṛhaspati, and Serpents—I quench these deities of the eastern gate, together with the constellations, the stars, the days and nights, and the "hours" (A 1.11.32 n.) OM I quench also the Vasus

2 OṂ Ancestors, Aryaman, Bhaga, Savitṛ, Tvastṛ, Wind, Indra, and Fire—I quench these deities of the southern gate, together with the constellations, the stars, the days and nights, and the "hours". OM I quench also the Rudras

3 OM Mitra, Indra, Great Ancestors, Waters, All-Gods, Brahmā, and Visnu—I quench these deities of the western gate, together with the constellations, the stars, the days and nights, and the "hours". OṂ I quench also the Ādityas

4 OM Vasus, Varuna, Aja Ekapād, Ahirbudhnya, Pūṣan, Aśvins, and Yama—I quench these deities of the northern gate, together with the constellations, the stars, the days and nights, and the "hours". OM I quench the All-Gods. OM I quench also the Sādhyas

ओ ब्रह्माणं तर्पयामि । ओं प्रजापति तर्पयामि । ओं चतुर्मुख तर्पयामि[1] । ओ परमेष्ठिनं तर्पयामि[2] । ओ हिरण्यगर्भं तर्पयामि । ओ स्वयभुव तर्पयामि । ओ ब्रह्मपार्षदांस्तर्पयामि । ओं ब्रह्मपार्षदीश्च[3] तर्पयामि[4] । ओमग्नि तर्पयामि । ओ वायु तर्पयामि । ओ वरुण तर्पयामि[5] । ओं सूर्यं तर्पयामि । ओ चन्द्रमस तर्पयामि । ओं नक्षत्राणि तर्पयामि[6] । ओ सद्योजातं तर्पयामि । ओ भू:पुरुष तर्पयामि । ओ भुवःपुरुष तर्पयामि । ओ सुवःपुरुष तर्पयामि । ओ भूर्भुव सुव पुरुष तर्पयामि । ओं भूस्तर्पयामि । ओ भुवस्तर्पयामि । ओ सुवस्तर्पयामि । ओ महस्तर्पयामि । ओं जनस्तर्पयामि । ओ तपस्तर्पयामि । ओ सत्य तर्पयामि ।।५।।

ओं भवं देव तर्पयामि । ओं शर्वं देव तर्पयामि । ओमीशान देव तर्पयामि । ओं पशुपतिं देवं तर्पयामि । ओ रुद्र देव तर्पयामि । ओमुग्रं देव तर्पयामि । ओं भीमं देवं तर्पयामि । ओ महान्त देव तर्पयामि । ओ भवस्य देवस्य पत्नी तर्पयामि । ओं शर्वस्य देवस्य पत्नीं तर्पयामि । ओमीशानस्य देवस्य पत्नी तर्पयामि । ओं पशुपतेर्देवस्य पत्नीं तर्पयामि । ओं रुद्रस्य देवस्य पत्नीं तर्पयामि । ओमुग्रस्य देवस्य पत्नीं तर्पयामि । ओ भीमस्य देवस्य पत्नी तर्पयामि । ओ महतो देवस्य पत्नी तर्पयामि । ओ भवस्य देवस्य सुत तर्पयामि । ओं शर्वस्य देवस्य सुत तर्पयामि । ओमीशानस्य देवस्य सुतं तर्पयामि । ओं पशुपतेर्देवस्य सुत तर्पयामि । ओं रुद्रस्य देवस्य सुतं तर्पयामि । ओमुग्रस्य देवस्य सुत तर्पयामि । ओ भीमस्य देवस्य सुतं तर्पयामि । ओ महतो देवस्य सुतं तर्पयामि । ओ रुद्रांस्तर्पयामि[1] । ओ रुद्रपार्षदाँस्तर्पयामि[2] । ओं रुद्रपार्षदीश्च[3] तर्पयामि ।।६।।

ओं[1] विघ्नं तर्पयामि । ओं विनायक तर्पयामि । ओ वीरं तर्पयामि । ओं स्थूलं[2] तर्पयामि । ओं वरदं तर्पयामि । ओं हस्तिमुख तर्पयामि । ओ वक्रतुण्डं तर्पयामि[3] । ओमेकदन्तं तर्पयामि[4] । ओ लम्बोदरं तर्पयामि । ओ विघ्नपार्षदास्तर्पयामि । ओ विघ्नपार्षदीश्च तर्पयामि ।।७।।

ओ सनत्कुमारं तर्पयामि । ओ स्कन्द तर्पयामि । ओमिन्द्रं तर्पयामि । ओ षष्ठीं[1] तर्पयामि । ओं षण्मुख तर्पयामि । ओ जयन्त तर्पयामि[2] । ओ विशाख तर्पयामि[3] । ओ महासेनं तर्पयामि । ओ सुब्रह्मण्य तर्पयामि[4] । ओ स्कन्दपार्षदांस्तर्पयामि । ओ स्कन्दपार्षदीश्च तर्पयामि ।।८।।

ओमादित्यं[1] तर्पयामि । ओं सोम तर्पयामि । ओमङ्गारक तर्पयामि । ओं बुधं तर्पयामि । ओ बृहस्पति तर्पयामि । ओ शुक्र तर्पयामि । ओ शनैश्चर तर्पयामि । ओं राहुं तर्पयामि । ओं केतुं तर्पयामि ।।९।।

[5]OM I quench Brahmā OṂ I quench Prajāpati. OM I quench the Four-faced God OM I quench Parameṣṭhin OṂ I quench Hiranyagarbha. OM I quench Svayambhū OM I quench Brahmā's male attendants. OM I quench Brahmā's female attendants OM I quench Fire OM I quench Wind OṂ I quench Varuṇa. OM I quench Sun. OM I quench Moon OM I quench the constellations OM I quench Sadyojāta OM Earth, I quench the Person. OM Atmosphere, I quench the Person. OM Sky, I quench the Person. OM Earth Atmosphere Sky, I quench the Person OM I quench the Earth. OṂ I quench the Atmosphere OṂ I quench the Sky OM I quench Mahar. OṂ I quench Janas OM I quench Tapas OṂ I quench Satya (see App. I 1 Calls)

[6]OM I quench the god Bhava OM I quench the god Śarva OM I quench the god Īśāna OM I quench the god Paśupati. OM I quench the god Rudra OM I quench the god Ugra OM I quench the god Bhīma OM I quench the Great God *

OM I quench the wife of the god Bhava OM I quench the wife of the god Śarva OM I quench the wife of the god Īśāna. OM I quench the wife of the god Paśupati OM I quench the wife of the god Rudra. OM I quench the wife of the god Ugra OM I quench the wife of the god Bhīma. OṂ I quench the wife of the Great God

OM I quench the son of the god Bhava OṂ I quench the son of the god Śarva OM I quench the son of the god Īśāna OM I quench the son of the god Paśupati OM I quench the son of the god Rudra OM I quench the son of the god Ugra. OM I quench the son of the god Bhīma OṂ I quench the son of the Great God.

OM I quench the Rudras OM I quench Rudra's male attendants. OM I quench Rudra's female attendants

[7]OṂ I quench Vighna. OM I quench Vināyaka. OṂ I quench Vīra. OM I quench Sthūla OM I quench Varada OM I quench Hastimukha OM I quench Vakratunda OM I quench Ekadanta. OM I quench Lambodara * OM I quench Vighna'a male attendants OM I quench Vighna's female attendants

[8]OM I quench Sanatkumāra OM I quench Skanda OM I quench Indra. OM I quench Saṣṭī. OM I quench Sanmukha OṂ I quench Jayanta. OM I quench Viśākha OṂ I quench Mahāsena OṂ I quench Subrahmanya. OṂ I quench Skanda's male attendants OM I quench Skanda's female attendants

[9]OM I quench Āditya OM I quench Soma OM I quench Aṅgāraka OM I quench Budha OM I quench Bṛhaspati. OM I quench Śukra OM I quench Śanaiścara OM I quench Rāhu OM I quench Ketu.

ओं[1] केशव तर्पयामि । ओ नारायण तर्पयामि । ओं माधवं तर्पयामि । ओं गोविन्द तर्पयामि । ओ विष्णु तर्पयामि । ओं मधुसूदनं तर्पयामि । ओ त्रिविक्रम तर्पयामि । ओ वामन तर्पयामि । ओ श्रीधर तर्पयामि । ओं हृषीकेश तर्पयामि । ओं पद्मनाभं तर्पयामि । ओ दामोदर तर्पयामि[2] । ओ श्रिय देवी तर्पयामि । ओ सरस्वती देवी तर्पयामि । ओं पुष्टि[3] तर्पयामि । ओ तुष्टि[4] तर्पयामि[5] । ओं गरुत्मन्तं[6] तर्पयामि[7] । ओं विष्णुपार्षदांस्तर्पयामि[8] । ओं विष्णुपार्षदीश्च तर्पयामि ।।१०।।

ओं[1] यमं तर्पयामि । ओं यमराजं तर्पयामि । ओं धर्म तर्पयामि । ओ धर्मराजं तर्पयामि । ओ काल तर्पयामि । ओं नील तर्पयामि । ओं मृत्यु[2] तर्पयामि । ओं वैवस्वतं तर्पयामि । ओ चित्रं तर्पयामि[3] । ओ चित्रगुप्त तर्पयामि । ओमौदुम्बरं तर्पयामि[4] । ओं वैवस्वतपार्षदांस्तर्पयामि । ओं वैवस्वतपार्षदीश्च तर्पयामि ।।११।।

ओं[1] भूमिदेवास्तर्पयामि[2] । ओ काश्यपं तर्पयामि । ओमन्तरिक्षं तर्पयामि । ओ विद्यां तर्पयामि । ओ धन्वन्तरिं तर्पयामि । ओ धन्वन्तरिपार्षदास्तर्पयामि[3] । ओं धन्वन्तरिपार्षदीश्च तर्पयामीति[4] ।।१२।।

अथ निवीती ।।१३।।

ओमृषीस्तर्पयामि । ओ महर्षीस्तर्पयामि । ओं परमर्षीस्तर्पयामि । ओ ब्रह्मर्षींस्तर्पयामि[1] । ओ देवर्षीस्तर्पयामि । ओ राजर्षींस्तर्पयामि[2] । ओ श्रुतर्षींस्तर्पयामि । ओ जनर्ऋषीस्तर्पयामि । ओं तपर्ऋषीस्तर्पयामि[3] । ओ सत्यर्षींस्तर्पयामि[4] । ओ सप्तर्षींस्तर्पयामि । ओ काण्डर्षींस्तर्पयामि । ओं ऋषि-कास्तर्पयामि[5] । ओमृषिपत्नीस्तर्पयामि । ओमृषिपुत्रास्तर्पयामि[6] । ओमृषिपौत्रास्त-र्पयामि[7] ।

ओ काण्वं[8] बौधायनं[9] तर्पयामि । ओमापस्तम्ब सूत्रकारं तर्पयामि । ओ सत्या-षाढ हिरण्यकेशिन[10] तर्पयामि । ओ वाजसनेयिनं[11] याज्ञवल्क्यं तर्पयामि । ओमाश्वलायन शौनक[12] तर्पयामि[13] । ओ व्यास तर्पयामि । ओ वसिष्ठं तर्पयामि[14] ।

ओ प्रणव तर्पयामि । ओं व्याहृतीस्तर्पयामि । ओ सावित्री तर्पयामि[15] । ओ गायत्रीं तर्पयामि । ओं छन्दांसि तर्पयामि[16] । ओमृग्वेद तर्पयामि । ओं यजुर्वेद तर्पयामि । ओ सामवेद तर्पयामि । ओमथर्ववेदं तर्पयामि[17] । ओमथर्वाङ्गि-

10 OṂ I quench Keśava OM I quench Nārāyana. OM I quench Mādhava OM I quench Govinda OṂ I quench Visnu OM I quench Madhusūdana OM I quench Trivikrama. OM I quench Vāmana OṂ I quench Śrīdhara OM I quench Hṛsīkeśa OṂ I quench Padmanābha OṂ I quench Dāmodara OM I quench the goddess Śrī OM I quench the goddess Sarasvatī. OM I quench Pusṭi OM I quench Tusti OṂ I quench Garutmat * OM I quench Visnu's male attendants. OM I quench Visnu's female attendants

11 OM I quench Yama OM I quench King Yama. OṂ I quench Dharma. OṂ I quench King Dharma. OM I quench Kāla. OM I quench Nīla OM I quench Mṛtyu. OṂ I quench Vaivasvata. OM I quench Citra. OM I quench Citragupta. OM I quench Audumbara.* OM I quench Vaivasvata's male attendants. OM I quench Vaivasvata's female attendants

12 OM I quench the deities of the earth. OṂ I quench Kāśyapa OM I quench mid-space OṂ I quench Knowledge OM I quench Dhanvantari OM I quench Dhanvantari's male attendants OM I quench Dhanvantari's female attendants

Next, wearing the sacrificial cord over his neck (A 1 6 18 n)—

14 OM I quench the Seers. OM I quench the Great Seers OM I quench the Supreme Seers OM I quench the Brahman Seers OM I quench the Divine Seers OM I quench the Royal Seers OṂ I quench the Seers by learning OṂ I quench the Seers of Janas. OM I quench the Seers of Tapas OM I quench the Seers of Satya OM I quench the Seven Seers OṂ I quench the Seers of the Kāṇḍas.* OM I quench the Subordinate Seers OṂ I quench the wives of the Seers. OM I quench the sons of the Seers OṂ I quench the grandsons of the Seers

OM I quench Kānva Baudhāyana OM I quench Āpastamba, the composer of the Sūtra. OM I quench Satyāsādha Hiranyakeśin OM I quench Vājasaneyin Yājñavalkya OM I quench Āśvalāyana Śaunaka. OM I quench Vyāsa OM I quench Vasistha.*

OM I quench the syllable OM OM I quench the Calls. OM I quench the Sāvitrī OṂ I quench the Gāyatrī OM I quench the Meters. OM I quench the Ṛg Veda. OṂ I quench the Yajur Veda. OṂ I quench the Sāma Veda OṂ I quench the Atharva Veda OṂ I quench the Atharva-Āngirasas OM I quench

रसस्तर्पयामि[18] । ओमितिहासपुराणानि[19] तर्पयामि । ओं सर्ववेदांस्तर्पयामि[20] । ओं सर्वदेवजनांस्तर्पयामि[21] । ओं सर्वभूतानि तर्पयामीति[22] ॥१४॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने नवमः खण्डः ॥

अथ[1] प्राचीनावीती ।

ओं पितॄन्स्वधा नमस्तर्पयामि । ओं पितामहान्स्वधा नमस्तर्पयामि । ओं प्रपितामहान्स्वधा नमस्तर्पयामि । ओं मातॄः स्वधा नमस्तर्पयामि । ओं पितामहीः स्वधा नमस्तर्पयामि । ओं प्रपितामहीः स्वधा नमस्तर्पयामि । ओं मातामहान्स्वधा नमस्तर्पयामि । ओं मातुः पितामहान्स्वधा नमस्तर्पयामि । ओं मातुः प्रपितामहान्स्वधा नमस्तर्पयामि । ओं मातामहीः स्वधा नमस्तर्पयामि । ओं मातुः पितामहीः स्वधा नमस्तर्पयामि । ओं मातुः प्रपितामहीः स्वधा नमस्तर्पयामि ॥१॥

ओमाचार्यान्स्वधा नमस्तर्पयामि । ओमाचार्यपत्नीः[1] स्वधा नमस्तर्पयामि । ओं गुरून्स्वधा नमस्तर्पयामि । ओं गुरुपत्नीः स्वधा नमस्तर्पयामि । ओं सखीन्स्वधा नमस्तर्पयामि । ओं सखिपत्नीः स्वधा नमस्तर्पयामि । ओं ज्ञातीन्स्वधा नमस्तर्पयामि । ओं ज्ञातिपत्नीः स्वधा नमस्तर्पयामि । ओममात्यान्स्वधा नमस्तर्पयामि । ओममात्यपत्नीः[2] स्वधा नमस्तर्पयामि । ओं सर्वान्[3] स्वधा नमस्तर्पयामि[4] । ओं सर्वाः[5] स्वधा नमस्तर्पयामीति[6] ॥२॥

अनुतीर्थमप उत्सिञ्चति[1] ॥३॥ ऊर्जं[1] वहन्तीरमृतं घृतं[2] पयः कीलालं परिस्रुतम् । स्वधा स्थ तर्पयत मे पितॄन् । तृप्यत तृप्यत तृप्यतेति[3] ॥४॥

नैकवस्त्रो नार्द्रवासा[1] दैवानि कर्माण्यनुसञ्चरेत्[2] ॥५॥ पितृसंयुक्तानि चेत्येकेषाम्[1] । पितृसंयुक्तानि चेत्येकेषाम् ॥६॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने दशमः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने पञ्चमोऽध्यायः ॥

अथेमे[1] पञ्च महायज्ञाः । तान्येव महासत्त्राणि[2] । देवयज्ञः पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञ इति ॥१॥

अहरहः स्वाहाकुर्यादा[1] काष्ठात् । तथैतं[2] देवयज्ञं समाप्नोति ॥२॥

अहरहः स्वधाकुर्यादोदपात्रात्[1] । तथैतं[2] पितृयज्ञं समाप्नोति ॥३॥

the Itihāsa-Purānas. OM I quench all the Vedas. OM I quench all the servants of gods. OM I quench all beings.

10 [1]Next, wearing the sacrificial cord over his right shoulder and under his left arm (A 1.16.18 n.)—

OM I quench the fathers—Svadhā! Homage! OM I quench the grandfathers—Svadhā! Homage! OM I quench the great-grandfathers—Svadhā! Homage! OM I quench the mothers—Svadhā! Homage! OM I quench the paternal grandmothers—Svadhā! Homage! OM I quench the paternal great-grandmothers—Svadhā! Homage! OM I quench the maternal grandfathers—Svadhā! Homage! OM I quench the mother's paternal grandfathers—Svadhā! Homage! OM I quench the mother's paternal great-grandfathers—Svadhā! Homage! OM I quench the maternal grandmothers—Svadhā! Homage! OM I quench the mother's paternal grandmothers—Svadhā! Homage! OM I quench the mother's paternal great-grandmothers—Svadhā! Homage!

[2]*OM I quench the teacher—Svadhā! Homage! OM I quench the teacher's* wives—Svadhā! Homage! OM I quench the elders (A 1.6.32 n.)—Svadhā! Homage! OM I quench the wives of the elders—Svadhā! Homage! OM I quench the friends—Svadhā! Homage! OM I quench the wives of friends—Svadhā! Homage! OM I quench the relatives—Svadhā! Homage! OM I quench the wives of the relatives—Svadhā! Homage! OM I quench the residents of the house—Svadhā! Homage! OM I quench the wives of the residents of the house—Svadhā! Homage! OM I quench all men—Svadhā! Homage! OM I quench all women—Svadhā! Homage!

[3]He pours water from the parts of the hand sacred to the appropriate deities (B 1.8.14–16 n.). [4]He recites: "Bearing vigor, immortality, ghee, milk, nectar, and brew, you are the refreshing drink. Quench my fathers! May you be quenched! May you be quenched! May you be quenched!" (VS 2.34)

[5]He should never participate in divine rites wearing a single garment or wet clothes, [6]and, according to some, even in ancestral rites.

Great Sacrifices

11 [1]Now, these are the five great sacrifices, which are the same as those called great sacrificial sessions, namely, sacrifice to gods, sacrifice to ancestors, Bali sacrifice to beings, sacrifice to humans, and sacrifice to the Veda.

[2]Every day he should make an offering to the gods with the ritual exclamation "Svāhā", even if it is just a piece of firewood. In this way he fulfils that sacrifice to gods.

[3]Every day he should make an offering to the ancestors with the ritual exclamation "Svadhā", even if it is just a cup of water. In this way he fulfils that sacrifice to ancestors.

अहरहर्नमस्कुर्यादा पुष्पेभ्य· । तथैतं[1] भूतयज्ञ समाप्नोति ।।४।।

अहरहर्ब्राह्मणेभ्योऽन्न दद्यादा मूलफलशाकेभ्य । तँथैतं[1] मनुष्ययज्ञ समाप्नोति ।।५।।

अहरह[1] स्वाध्यायं कुर्यादा प्रणवात्[2] । तथैत[3] ब्रह्मयज्ञं समाप्नोति ।।६।। स्वाध्यायो[1] वै ब्रह्मयज्ञ. । तस्य ह[2] वा एतस्य ब्रह्मयज्ञस्य वागेव जुहूर्मन उपभृच्चक्षुर्ध्रुवा[3] मेधा स्रुव[4] सत्यमवभृथ· स्वर्गो लोक उदयनम्[5] । यावन्त ह वा इमा वित्तस्य पूर्णा ददत्स्वर्ग लोक जयति तावन्त लोक जयति भूयांसं चाक्षय्य चाप पुनर्मृत्यु जयति[6] य एव विद्वान्स्वाध्यायमधीते । तस्मात्स्वाध्यायोऽध्येतव्य इति हि[7] ब्राह्मणम्[8] ।।७।।

अथाप्युदाहरन्ति । स्वभ्यक्त. सुहित·[1] सुखे[2] शयने[3] शयानो य य क्रतुमधीते तेन तेनास्येष्ट भवतीति ।।८।।

तस्य ह वा एतस्य धर्मस्य[1] चतुर्धा भेदमेक[2] आहु. ।

> अदृष्टत्वात् । ये चत्वार इति । कर्मवाद ।।९।। ऐष्टिकपाशुकसौमिकदार्विहोमाणाम्[1] ।।१०।।

तदेषाभिवदति ।

ये चत्वार पथयो देवयाना
अन्तरा द्यावापृथिवी वियन्ति ।
तेपा यो अज्यानिमजीतिमावहात्
तस्मै नो देवा. परि दत्तेह सर्व इति ।।११।।

ब्रह्मचारी[1] गृहस्थो वानप्रस्थ परिव्राजक[2] इति[3] ।।१२।।

ब्रह्मचारी गुरुशुश्रूष्या[1] मरणात् ।।१३।।

वानप्रस्थो वैखानसशास्त्रसमुदाचार·[1] ।।१४।। वैखानसो[1] वने मूलफलाशी तप.शील सवनेपूदकमुपस्पृशञ्छ्रामणकेनाग्निमाधायाग्राम्यभोजी[2] देवपितृभूतमनुष्यर्पि-

[4]Every day he should pay homage, even if its with just some flowers In this way he fulfils that Bali sacrifice to beings.

[5]Every day he should give food to Brahmins, even if it is just some roots, fruits, or vegetables. In this way he fulfils that sacrifice to humans

[6]Every day he should perform the recitation of his Veda, even if it is just the syllable OM In this way he fulfils that sacrifice to the Veda [7]Clearly, the sacrifice to the Veda is the recitation of his Veda. Now, at this sacrifice to the Veda, the Juhū spoon is indeed speech; the Upabhṛt spoon is the mind; the Dhruvā spoon is sight; the Sruva spoon is intelligence; the concluding bath is truth, and the conclusion of the rite is the heavenly world. When a man performs the recitation of his Veda with this knowledge, he wins as great a heavenly residence as a man who gives as a gift this world filled with wealth—indeed, he wins a heavenly residence even greater than that, a residence that is unending, and he overcomes repeated death * "Therefore," a Brāhmana text declares, "one should perform the recitation of one's Veda" (SB 11 5 7 2).

[8]Now, they also quote. "When someone recites a text pertaining to a particular rite, even if he does so while lying on a couch, well-anointed and fully satisfied, he has thereby actually performed that rite" (SB 11.5 7 3–4).

ORDERS OF LIFE

Argument of Opponents

[9]Now, some do indeed posit a fourfold division of this Law,

> —In the absence of a vedic text to support their position, however, the text "Four paths . " must refer to rites, [10]namely, Isti sacrifices, animal sacrifices, Soma sacrifices, and ghee offering—*

[11]a division enunciated in this verse

> Four paths leading to the gods traverse between heaven and earth Among these, all you gods, place us on that which brings unfailing prosperity (TS 5 7 2,3)

[12]That division consists of the student, the householder, the forest hermit, and the wandering ascetic

Student [13]A student shall serve his teacher until death

Forest Hermit [14]A forest hermit lives in conformity to the treatise on anchorites. [15]An anchorite shall live in the forest, subsisting on roots and fruits, given to austerities, and bathing at dawn, noon, and dusk Having kindled the hermit fire (G 3 27 n), he shall refrain from eating what is grown in a village, pay homage to gods,

पूजक[3] सर्वातिथि·[4] प्रतिषिद्धवर्जं बैक्ष्कमप्युपयुञ्जीत[5] । न फालकृष्टमधितिष्ठेद्ग्राम च न प्रविशत् । जटिलश्चीराजिनवासा नातिसांवत्सरं[6] भुञ्जीत ।।१५।।

परिव्राजक·[1] परित्यज्य बन्धूनपरिग्रह·[2] प्रव्रजेद्यथाविधि[3] ।।१६।। अरण्य गत्वा ।।१७।। शिखामुण्ड· ।।१८।। कौपीनाच्छादन[1] ।।१९।। वर्षास्वेकस्थ[1] ।।२०।। काषायवासा[1] ।।२१।।

सन्नमुसले[1] व्यङ्गारे निवृत्तशरावसपाते[2] भिक्षेत ।।२२।। वाङ्मन·कर्मदण्डैर्भूतानामद्रोही[1] ।।२३।। पवित्र बिभ्रच्छौचार्थम्[1] ।।२४।। उद्धृतपरिपूताभिरद्भिरप्कार्य[1] कुर्वाण[2] ।।२५।। अपविध्य[1] वैदिकानि कर्माण्युभयत· परिच्छिन्ना मध्यम पदं सश्लिष्यामह इति वदन्त ।।२६।।

ऐकाश्रम्यं[1] त्वाचार्या[2] अप्रजनत्वादितरेषाम्[3] ।।२७।।

तत्रोदाहरन्ति । प्राह्लादिर्ह[1] वै कपिलो नामासुर आस[2] । स एतान्भेदाश्चकार देवै[3] सह स्पर्धमान· । तान्मनीषी[4] नाद्रियेत ।।२८।।

अदृष्टत्वात् । ये चत्वार इति । कर्मवाद ऐष्टिकपाशुकसौमिकदार्विहोमाणाम्[1] ।।२९।।

तदेपाभ्यनूच्यते ।

एप नित्यो महिमा ब्राह्मणस्य
न कर्मणा वर्धते नो कनीयान् ।
तस्यैवात्मा पदवित्त विदित्वा
न कर्मणा लिप्यते पापकेनेति ।।३०।।

स[1] ब्रूयात् ।

येन सूर्यस्तपति तेजसेद्ध
पिता पुत्रेण पितृमान्योनियोनौ ।
नावेदविन्मनुते तं बृहन्तं
सर्वानुभूमात्मानं संपराय[2] इति ।।३१।।
इमे ये नार्वाङ् न परश्चरन्ति
न ब्राह्मणासो न सुतेकरास ।
त एते वाचमभिपद्य पापया
सिरीस्तन्त्र तन्वते अप्रजज्ञय इति ।।३२।।

प्रजाभिरग्ने[1] अमृतत्वमश्याम् । जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा जायते[2]

ancestors, spirits, humans, and seers; and entertain guests from all classes, except those who are proscribed. He may also avail himself of the flesh of animals killed by predators He should not step on plowed land or enter a village. He shall wear matted hair and clothes of bark or skin, and never eat anything that has been stored for more than a year.

Wandering Ascetic [16]A wandering ascetic should wander forth according to the rule, abandoning his relatives and free of possessions. [17]Going into the wilderness, [18]he has his head shaven except for the topknot, [19]wears a loin cloth, [20]resides in one place during the rainy season (G 3 13 n), [21]and wears ochre clothes

[22]He should go out to beg when the pestle has been laid aside, the coals have gone cold, and the plates have been put away,* [23]without hostility to any creature by violent word, thought, or deed, [24]carrying a cloth to strain water for use in purification [25]and using water that has been drawn out (G 9 10 n) and properly strained for ablutions, [26]and claiming, "Rejecting vedic rites and cutting ourselves off from both sides, we embrace the middle course "

Author's Judgement

[27]There is, however, only a single order of life (G 3 36 n), the teachers maintain, because no offspring is produced in the others *

[28]With respect to the above position they cite this "There was once a demon named Kapila, the son of Prahlāda * It was he who created these divisions in his campaign against the gods. No wise man should pay any heed to them "

[29]In the absence of a vedic text to support their position, the text "Four paths " must refer to rites, namely, Isti sacrifices, animal sacrifices, Soma sacrifices, and ghee offering.

[30]Now, this verse is cited in support of their position

> This is the eternal greatness of a Brahmin—he is not made greater or smaller by actions It is his trail that the self knows, and knowing him, he is no longer stained by sinful actions (TB 3.12 7–8, cf B 2 17 7–8)

[31]One should respond

> A man who knows not the Veda does not at the moment of his death think of that great all-perceiving self, by whose power the sun, ablaze with splendor, gives warmth and a father comes to have a father through his son in birth after birth (TB 3.12 7)
>
> [32]These men who rove neither near nor afar, who are neither Brahmins nor pressers of Soma—they master speech and with evil speech spins their thread without understanding, like a spinster (RV 10 71 9)

[33]There are innumerable texts that refers to the debts that people incur, such as "Through offspring, O Fire, may we obtain immortality" (RV 5 4 10; TS 1 4 46 1);

ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्य प्रजया पितृभ्य इति । एवमृणसयोगवादिन्योऽसंख्येया[3] भवन्ति ।।३३।।

त्रयीं[1] विद्यां ब्रह्मचर्यं प्रजातिं[2]
श्रद्धां तपो यज्ञमनुप्रदानम्[3] ।
य एतानि कुर्वते तैरित्सह स्मो
रजो भूत्वा ध्वसतेऽन्यत्प्रशसन्निति[4] ।
ध्वंसतेऽन्यत्प्रशसन्निति[5] ।।३४।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने एकादशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने षष्ठोऽध्यायः ॥

अथ[1] शालीनयायावराणामात्मयाजिना प्राणाहुतीर्व्याख्यास्याम ।।१।।

सर्वावश्यकावसाने समृष्टोपलिप्ते देशे प्राङ्मुख उपविश्य तद्भूतमाह्रियमाणम् । भूर्भुव सुवरोमिति[1] । उपस्थाय वाच यच्छेत् ।।२।। न्यस्तमन्त्रं[1] महाव्याहृतिभि प्रद-क्षिणमुदक[2] परिषिच्य सव्येन पाणिनाविमुञ्चन् । अमृतोपस्तरणमसीति । पुरस्तादप पीत्वा पञ्चान्नेन प्राणाहुतीर्जुहोति ।

प्राणे निविष्टोऽमृत जुहोमि । शिवो मा विशाप्रदाहाय । प्राणाय स्वाहा । अपाने निविष्टोऽमृत जुहोमि । शिवो मा विशाप्रदाहाय । अपानाय स्वाहा । व्याने निविष्टोऽमृतं जुहोमि । शिवो मा विशाप्रदाहाय । व्यानाय स्वाहा । उदाने निविष्टोऽमृत जुहोमि । शिवो मा विशाप्रदाहाय । उदानाय स्वाहा । समाने निविष्टोऽमृत जुहोमि । शिवो मा विशाप्रदाहाय । समानाय स्वाहेति ।।३।।

पञ्चान्नेन प्राणाहुतीर्हुत्वा तूष्णी भूयो व्रतयेत्प्रजापति मनसा ध्यायन्[1] । नान्तरा[2] वाच विसृजेत् ।।४।। यद्यन्तरा[1] वाचं विसृजेत् । भूर्भुव. सुवरोमिति । जपित्वा पुनरेव भुञ्जीत ।।५।।

[1]त्वक्केशनखकीटाखुपुरीषाणि दृष्ट्वा त देश[2] पिण्डमुद्धृत्याद्भिरभ्युक्ष्य भस्मावकीर्य पुनरद्भि. प्रोक्ष्य[3] वाचा च[4] प्रशस्तमुपयुञ्जीत[5] ।।६।। अथाप्युदाहरन्ति ।

आसीन प्राङ्मुखोऽश्नीयाद्वाग्यतोऽन्नमकुत्सयन् ।
अस्कन्दयस्तन्मनाश्च भुक्त्वा चाग्निमुपस्पृशेदिति ।।७।।

and "At his very birth, a Brahmin is born with a triple debt—of studentship to the seers, of sacrifice to the gods, and of offspring to the ancestors" (TS 6.3.10 5)

> [34]Study of the triple Veda, studentship, procreation, faith, austerity, sacrifice, giving gifts—those who perform these dwell with us Anyone who praises other things becomes dust and perishes

HOUSEHOLDER (continued)

Offerings to Vital Breaths

12 [1]Next, we will describe the fire offerings to the vital breaths* performed by men who offer sacrifices in their selves, the Śālīnas and the Yāyāvaras (B 3 1).

[2]When he has finished all his daily obligations, he should sit facing the east on a place that has been swept and smeared with cowdung; worship the food as it is being brought, saying: "Earth, Atmosphere, Sky, OM!", and thereafter remain silent. [3]When the food is placed before him, he should sprinkle water over it clockwise (A 1 7 2 n), reciting the Great Calls While continuing to hold the vessel in his left hand, he drinks some water prior to the meal, saying "You are an underlayer for the Immortal!" (MNU 479); and makes five offerings of food to the vital breaths, saying.

> Established in the out-breath, I offer the Immortal Enter me kindly, so as not to burn me. To the out-breath, Svāhā!
>
> Established in the in-breath, I offer the Immortal. Enter me kindly, so as not to burn me To the in-breath, Svāhā!
>
> Established in the inter-breath, I offer the Immortal. Enter me kindly, so as not to burn me To the inter-breath, Svāhā!
>
> Established in the up-breath, I offer the Immortal Enter me kindly, so as not to burn me To the up-breath, Svāhā!
>
> Established in the link-breath, I offer the Immortal Enter me kindly, so as not to burn me To the link-breath, Svāhā! (MNU 480–84)

[4]After making the five offerings of food to the vital breaths, he should complete the rest of his meal silently, reflecting in his mind on Prajāpati. He should not speak during the meal [5]If he happens to speak during the meal, he should say softly "Earth, Atmosphere, Sky, OṂ", and begin eating once again

[6]If he sees a piece of skin, hair, or nail, an insect, or mouse droppings, he should take out a lump from that place; sprinkle the food with water, scatter some ash over it, sprinkle it with water again; have it declared suitable, and then avail himself of it [7]Now, they also quote:

> Seated facing the east, he should eat the food in silence without disparaging it or scattering it on the ground and with his mind on the food After eating, he should warm his hands over the fire

सर्वभक्ष्यापूपकन्दमूलफलमांसानि[1] दन्तैर्नावद्येत् ॥८॥ नातिसुहित ॥९॥

अमृतापिधानमसीति । उपरिष्टादप. पीत्वाचान्तो हृदयदेशमभिमृशति । प्राणाना ग्रन्थिरसि रुद्रो मा विशान्तक । तेनान्नेनाप्यायस्वेति ॥१०॥

पुनराचम्य दक्षिणे पादाङ्गुष्ठे पाणी[1] निस्रावयति[2] ।

अङ्गुष्ठमात्र. पुरुषोऽङ्गुष्ठ च समाश्रित ।
ईश सर्वस्य जगत प्रभु प्रीणाति[3] विश्वभुगिति ॥११॥

हुतानुमन्त्रणमूर्ध्वहस्त[1] समाचरेत् ।

श्रद्धायां प्राणे निविश्यामृतं हुतम् । प्राणमन्नेनाप्यायस्व । श्रद्धायामपाने निविश्यामृत हुतम् । अपानमन्नेनाप्यायस्व । श्रद्धायां व्याने निविश्यामृत हुतम् । व्यानमन्नेनाप्यायस्व । श्रद्धायामुदाने निविश्यामृत हुतम् । उदानमन्नेनाप्यायस्व । श्रद्धाया समाने निविश्यामृत हुतम् । समानमन्नेनाप्यायस्व ।

पञ्चभि:[2] ॥१२॥

ब्रह्मणि म आत्मामृतत्वायेति[1] ॥१३॥ अक्षरेण चात्मानं[1] योजयेत् ॥१४॥ सर्वक्रतुयाजिनामात्मयाजी विशिष्यते ॥१५॥ अथाप्युदाहरन्ति ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने द्वादशः खण्डः ॥

यथा[1] हि तूलमैषीकमग्नौ[2] प्रोत प्रदीप्यते ।
तद्वत्सर्वाणि पापानि दह्यन्ते ह्यात्मयाजिन[3] ॥१॥

केवलाघो भवति[1] केवलादी ।
मोघमन्नं विन्दते अप्रचेता[2] इति[3] ॥२॥

स[1] एवमेवाहरह.[2] सायप्रातर्जुहुयात् ॥३॥ अद्भिर्वा सायम् ॥४॥

अथाप्युदाहरन्ति ।

अग्रे[1] भोजयेदतिथीनन्तर्वत्नीरनन्तरम्[2] ।
बालवृद्धास्तथा दीनान्व्याधितांश्च विशेषत ॥
अदत्त्वा तु य एतेभ्य. पूर्व भुङ्क्ते यथाविधि ।
भुज्यमानो[3] न जानाति न स भुङ्क्ते स[4] भुज्यते ॥५॥

[8]He should not bite off with his teeth pieces from cakes, bulbs, roots, fruit, and meat, which are to be eaten whole [9]He shall not eat until he is completely full.

[10]After the meal he drinks some water, saying: "You are the overlayer of the Immortal" (MNU 486), sips some water, and rubs some water over his heart, saying: "You are the bond of the vital breaths You are Rudra You are Death. Enter me. May you wax strong through this food" (MNU 498)

[11]He then sips water again and lets drops of water from both his hands fall on the big toe of his right foot, as he recites

> The Man the size of a thumb dwells in the thumb as the lord of all, the sovereign of the world, and the enjoyer of the universe—may he be pleased (MNU 492–3, cf B 2 15 2)

[12]He should perform the consecration of the food that has been offered with his arms raised, reciting these five formulas:

> Having established myself in the out-breath, in faith I have offered the Immortal May my out-breath wax strong through this food (B 1 10 4 n).
>
> Having established myself in the in-breath, in faith I have offered the Immortal. May my in-breath wax strong through this food
>
> Having established myself in the inter-breath, in faith I have offered the Immortal May my inter-breath wax strong through this food
>
> Having established myself in the up-breath, in faith I have offered the Immortal. May my up-breath wax strong through this food
>
> Having established myself in the link-breath, in faith I have offered the Immortal May my link-breath wax strong through this food. (MNU 487–91)

[13]Let him then recite, "May my self become fit for immortality in Brahman" (MNU 485), [14]and focus his mind on his self while reciting the syllable OM.

[15]A man who offers sacrifices to his self far surpasses people who perform all the various kinds of sacrifices [16]Now, they also quote

13

> [1]As the tip of a reed stuck in a fire goes up in flames, so indeed do all his sins burn up when a man offers sacrifices to his self (cf CU 5 24 3)
>
> [2]A man who eats alone reaps evil alone; in vain does the foolish man procure his food. (RV 10.117 6, TB 2 8 8 3)

[3]In this manner let him offer every day morning and evening, [4]or he may offer just water in the evening

Eating

[5]Now, they also quote:

> He should first feed the guests, next the pregnant women, then the children, the elderly, the indigent, and especially the sick
>
> But a man who eats before giving food to these people according to rule does not realize that he is being eaten—he does not eat but is being eaten.

पितृदैवतभृत्यानां मातापित्रोर्गुरोस्तथा ।
वाग्यतो विघसमश्नीयादेवं[1] धर्मो विधीयत इति ।।६।।

अथाप्युदाहरन्ति ।

अष्टौ ग्रासा मुनेर्भक्ष्या. षोडशारण्यवासिनः ।
द्वात्रिंशत[1] गृहस्थस्यापरिमितं[2] ब्रह्मचारिण. ।।७।।

आहिताग्निरनड्वांश्च ब्रह्मचारी च ते त्रय· ।
अश्नन्त एव सिध्यन्ति नैषां सिद्धिरनश्नतामिति ।।८।।

गृहस्थो ब्रह्मचारी वा योऽनश्नस्तु तपश्चरेत् ।
प्राणाग्निहोत्रलोपेन अवकीर्णी भवेत्तु स[1] ।।९।।

अन्यत्र प्रायश्चित्तात् । प्रायश्चित्ते[1] तदेव विधानम् ।।१०।। अथाप्युदाहरन्ति ।

अन्तरा प्रातराशं च सायमाशं तथैव च ।
सदोपवासी भवति यो न भुङ्क्ते कदाचन[1] ।।११।।

प्राणाग्निहोत्रमन्त्रास्तु[1] निरुद्धे[2] भोजने जपेत् ।
त्रेताग्निहोत्रमन्त्रास्तु[3] द्रव्यालाभे यथा जपेदिति[4] ।।१२।।

एवमाचरन्ब्रह्मभूयाय[1] कल्पते । ब्रह्मभूयाय कल्पत इति[2] ।।१३।।

।। इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने त्रयोदशः खण्डः ।।

।। इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने सप्तमोऽध्यायः ।।

पित्र्यमायुष्यं स्वर्ग्यं[1] यशस्यं[2] पुष्टिकर्म च ।।१।।

त्रिमधुस्त्रिणाचिकेतस्त्रिसुपर्ण[1] पञ्चाग्नि· षडङ्गविच्छीर्षको[2] ज्येष्ठसामक[3] स्नातक[4] इति[5] पङ्क्तिपावना ।।२।। तदभावे रहस्यवित्[1] ।।३।। ऋचो यजूंषि सामानीति श्राद्धस्य महिमा । तस्मादेवंविदं[1] सपिण्डमप्याशयेत् ।।४।।

राक्षोघ्नानि[1] च सामानि स्वधावन्ति यजूंषि च ।
मध्वृचोऽथ पवित्राणि श्रावयेदाशयञ्छनै[2] ।।५।।

चरणवतोऽनूचानान्योनिगोत्रमन्त्रासबद्धाञ्छुचीन्मन्त्रवतस्त्र्यवरानयुज[1] पूर्वेद्यु प्रात-

> 6 After giving to ancestors, gods, and servants, as well as to his parents and teacher, he should eat what remains in silence—that is the fixed rule.

7 Now, they also quote:

> A sage's meal is eight mouthfuls, a forest dweller's sixteen, a householder's twenty-two, and a student's an unlimited quantity.
>
> 8 A man who has set up the three vedic fires, a draft ox, and a student—these three are able to accomplish their tasks only if they eat. They cannot accomplish them if they do not eat. (A 2.9.13; Va 6.20–1)

9 And:

> When a householder or a student practices austerity by not eating, however, by his failure to perform the offering to the vital breaths, he becomes equal to a student who has broken his vow of chastity.

10 That is true outside a penance; such fasting is indeed prescribed during a penance. 11 Now, they also quote:

> When a man never eats between his morning and evening meal, he observes a continuous fast.
>
> 12 As one must recite softly (A 1.15.1 n.) the ritual formulas used at the daily offering in the three vedic fires (A 2.17.22 n.) when the material for that offering is unavailable, so one must recite softly the ritual formulas used at the offering to the vital breaths when one is prevented from eating.

13 Acting in this manner, a man becomes fit for becoming Brahman.

ANCESTRAL OFFERINGS

14 1 An offering to ancestors is a rite that is praiseworthy and secures long life, heaven, and prosperity.

2 A man who knows the three "Honey" verses; an expert in the three Nāciketa fire altars, a man who knows the Trisuparna, a man who maintains the five sacred fires (A 2.17.22 n.), a man who knows the six Vedic Supplements (A 2.8.10–11); a man who performs the "Head" vow, a man who sings the Jyeṣṭha Sāmans; and a bath-graduate—these purify the people alongside whom they eat (A 2.17.21 n.). 3 When such individuals are not available, [he may invite] a man who knows the secret texts.* 4 Ṛg verses, Yajus formulas, and Sāman chants are the glory of an ancestral offering. He should, therefore, feed a man who knows them, even if he happens to belong to his own ancestry (A 2.14.2 n.).

> 5 As he feeds them, he should get them to listen successively to the "Fiend-killing" Sāmans, the "Svadhā-containing" Yajus formulas, and "Honey" Ṛg verses.

6 On the day before or on that very morning, he should invite an uneven number of persons, at least three, who are of good conduct and vedic savants, who are not related by marriage or ancestry (A 2.14.2 n.), or by a relationship established by

रेव वा[2] निमन्त्र्य सदर्भोपक्लृप्तेष्वासनेषु प्राङ्मुखानुपवेशयत्युदङ्मुखान्वा[3] ।।६।।

अथैनांस्तिलमिश्रा[1] अप प्रतिग्राह्य गन्धैर्माल्यैश्चालकृत्य[2] । अग्नौ करिष्यामीति[3] । अनुज्ञातोऽग्निमुपसमाधाय संपरिस्तीर्याग्निमुखात्कृत्वान्नस्यैव[4] तिस्र आहुतीर्जुहोति ।

सोमाय पितृपीताय[5] स्वधा नम· स्वाहा ।

यमायाङ्गिरस्वते पितृमते स्वधा नम. स्वाहा ।

अग्नये कव्यवाहनाय स्विष्टकृते स्वधा नम स्वाहेति ।।७।।

तच्छेषेणान्नमभिघार्यान्नस्यैता[1] एव[2] तिस्रो[3] जुहुयात्[4] ।।८।।

वयसां पिण्डं दद्यात् ।।९।। वयसा हि पितर प्रतिमया चरन्तीति विज्ञायते ।।१०।।

अथेतरत्साङ्गुष्ठेन[1] पाणिनाभिमृशति[2] ।।११।।

पृथिवीसमन्तस्य तेऽग्निरुपद्रष्टर्चस्ते महिमा दत्तस्याप्रमादाय पृथिवी ते पात्रं द्यौरपिधानं[1] ब्रह्मणस्त्वा मुखे जुहोमि ब्राह्मणाना त्वा विद्यावतां[2] प्राणापानयोर्जुहोम्यक्षितमसि मा पितॄणां क्षेष्ठा अमुत्रामुष्मिंल्लोक इति ।

[3]अन्तरिक्षसमन्तस्य[4] ते वायुरुपश्रोता यजूषि ते महिमा दत्तस्याप्रमादाय पृथिवी ते पात्रं[5] द्यौरपिधान ब्रह्मणस्तवा मुखे जुहोमि ब्राह्मणाना त्वा विद्यावतां प्राणापानयोर्जुहोम्यक्षितमसि मा पितामहानां क्षेष्ठा अमुत्रामुष्मिंल्लोक इति ।

[6]द्युसमन्तस्य[7] त आदित्योऽनुख्याता सामानि ते महिमा दत्तस्याप्रमादाय पथिवी ते पात्रं[5] द्यौरपिधानं ब्रह्मणस्तवा मुखे जुहोमि ब्राह्मणानां त्वा विद्यावतां प्राणापानयोर्जुहोम्यक्षितमसि मा प्रपितामहानां क्षेष्ठा अमुत्रामुष्मिंल्लोक इति ।।१२।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने चतुर्दशः खण्डः ॥

अथ[1] वै भवति ।।१।।

अग्नौकरणशेषेण तदन्नमभिघारयेत्[1] ।
निरङ्गुष्ठं तु यद्दत्तं[2] न तत्प्रीणाति वै पितॄन् ।।२।।
उभयोः शाखयोर्मुक्तं पितृभ्योऽन्नं निवेदितम् ।
तदन्तरमुपासन्ते असुरा दुष्टचेतस[1] ।।३।।
यातुधाना· पिशाचाश्च प्रतिलुम्पन्ति तद्धवि ।
तिलदाने[1] ह्यदायाश्च[2] तथा क्रोधवशोऽसुराः ।।४।।

sacrifice (A 2.17.4 n.), and who are upright and learned in the Vedas. He gets them to sit facing the east or the north on seats covered with Darbha grass

7Then he presents them with water mixed with sesame seeds, adorns them with perfumes and necklaces, and says, "I will make a fire offering." After they have given him permission, he puts wood into the sacred fire, spreads sacred grass around it, completes the rites up to the Agnimukha, and offers three oblations of that very food in the fire, saying:

To Soma, who has absorbed the ancestors, Svadhā! Homage! Svāhā!
To Yama, accompanied by Angirases and ancestors, Svadhā! Homage! Svāhā!
To Fire, who conveys the offering, who makes the offering flawless, Svadhā! Homage! Svāhā

8The above three offerings should be made only with food that has been sprinkled with the remaining ghee

9He should give a lump of rice to crows, 10for it is stated: "Ancestors roam about in the guise of crows."

11Then he touches the remaining food with his hand and thumb, reciting these formulas·

12You are as vast as the earth—the fire sees you, and the Ṛg-verses are your glory to forestall any error in giving you The earth is your bowl, and the sky is your lid I offer you in the mouth of Brahman. I offer you in the out-breath and in-breath of learned Brahmins. You are inexhaustible. May you never be exhausted for my fathers over there in that world.

You are as vast as mid-space—the wind hears you, and the Yajus formulas are your glory to forestall any error in giving you. The earth is your bowl, and the sky is your lid. I offer you in the mouth of Brahman. I offer you in the out-breath and in-breath of learned Brahmins You are inexhaustible. May you never be exhausted for my grandfathers over there in that world.

You are as vast as the sky—the sun discloses you, and the Sāman chants are your glory to forestall any error in giving you The earth is your bowl, and the sky is your lid I offer you in the mouth of Brahman. I offer you in the out-breath and in-breath of learned Brahmins You are inexhaustible May you never be exhausted for my great-grandfathers over there in that world.

15

1Now, these do indeed happen—

> 2He should sprinkle that food with the ghee remaining after the fire oblations. When food is given without touching it with the thumb, it does not gladden the ancestors at all.
>
> 3With perverse minds the demons surely wait for their chance nearby when someone offers food to the ancestors without using both hands
>
> 4Goblins and ghouls snatch that offering—but they do not get a share when sesame seeds are scattered, and demons snatch it when he is overcome by anger

काषायवासा[1] कुरुते[2] जपहोमप्रतिग्रहान् ।
न तद्देवंगमं[3] भवति हव्यकव्येषु यद्धवि[4] ॥५॥
यच्च[1] दत्तमनङ्गुष्ठ यच्चैव प्रतिगृह्यते ।
आचामति च यस्तिष्ठन्[2] स[3] तेन समृध्यत[4] इति ॥६॥

आद्यन्तयोरपा प्रदान सर्वत्र[1] ॥७॥ जयप्रभृति[1] यथाविधानम् ॥८॥ शेषमुक्तमष्टकाहोमे ॥९॥

द्वौ दैवे[1] पितृकार्ये त्रीन्[2] एकैकमुभयत्र वा ।
भोजयेत्सुसमृद्धोऽपि न प्रसज्येत[3] विस्तरे ॥१०॥
सत्क्रियां[1] देशकालौ च शौचं[2] ब्राह्मणसंपदम्[3] ।
पञ्चैतान्विस्तरो हन्ति तस्मात्त परिवर्जयेत् ॥११॥
उरस्त.[1] पितरस्तस्य वामतश्च पितामहा ।
दक्षिणत प्रपितामहा पृष्ठत पिण्डतर्कका[2] इति ॥१२॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने पञ्चदशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने अष्टमोऽध्यायः ॥

प्रजाकामस्योपदेश[1] ॥१॥ प्रजननिमित्ता[1] समाख्येत्यश्विनावूचतु ॥२॥

आयुषा तपसा युक्त स्वाध्यायेज्यापरायण ।
प्रजामुत्पादयेद्युक्त स्वे स्वे वर्णे[1] जितेन्द्रिय ॥३॥
ब्राह्मणस्यर्णसयोगस्त्रिभिर्भवति जन्मत ।
तानि मुच्यात्मवान्भवति विमुक्तो धर्मसंशयात्[1] ॥४॥
स्वाध्यायेन[1] ऋषीन्पूज्य[2] सोमेन च पुरदरम् ।
प्रजया च पितॄन्पूर्वाननृणो[3] दिवि मोदते ॥५॥
पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते[1] ।
अथ पुत्रस्य पौत्रेण नाकमेवाधिरोहतीति[2] ॥६॥

विज्ञायते च[1] । जायमानो वै ब्राह्मणस्त्रिभिर्ऋणवा[2] जायते ब्रह्मचर्येणर्षिभ्यो यज्ञेन देवेभ्य प्रजया पितृभ्य इति । एवमृणसयोगं[3] वेदो दर्शयति[4] ॥७॥

सत्पुत्रमुत्पाद्यात्मानं[1] तारयति ॥८॥

सप्तावरान्सप्त पूर्वान्[1] षडन्यानात्मसप्तमान् ।
सत्पुत्रमधिगच्छानस्तारयत्येनसो[2] भयात् ॥९॥

> 5 When someone engages in the soft recitation of prayers (A 1.15.1 n.), performs a sacrifice, or accepts a gift dressed in ochre clothes—an oblation made in this way at a rite to gods or ancestors does not reach its deity (A 2.16.3 n.).
>
> 6 When someone gives or receives food without touching it with the thumb or sips water standing, he does not reap its benefits.

7 At the beginning and the end, water should be given to each guest. 8 Rites beginning with the Jaya offering are to be performed following the procedure laid down, 9 whereas the rules for the other rites are given under the Aṣṭakā offering on the eighth-day after the full moon.*

> 10 He should feed two at an offering to the gods and three at an offering to ancestors, or one at either offering. Even a rich man should not indulge in feeding a larger number.
>
> 11 A large number is detrimental to five things: offering proper hospitality, doing things at the right place and the right time, carrying out purifications, and finding Brahmins of quality. Therefore, he should refrain from feeding a large number.
>
> 12 In front of him he feeds his fathers, to his left his grandfathers, to his right his great-grandfathers, and behind him the supplicants for morsels.*

THE IMPORTANCE OF CHILDREN

16 1 Next, some instructions for a person desirous of offspring. 2 The pair of Aśvins have proclaimed that fame rests on fathering offspring.

> 3 Endowed with longevity, given to austerity, devoted to the recitation of his Veda and to sacrifice, and controlling his senses, a man should diligently beget offspring, each within his own class.
>
> 4 A Brahmin from his very birth becomes saddled with three debts. After he has paid them, free from doubts regarding the Law, he becomes autonomous.
>
> 5 After a man has worshipped the seers by the recitation of his Veda, Indra with Soma sacrifices, and his ancestors with offspring, he will rejoice in heaven free from debt.
>
> 6 He wins the worlds through a son, attains eternal life through a grandson, and climbs to the very summit of heaven through his son's grandson.

7 It is, moreover, stated: "At his very birth a Brahmin is born with three debts—of studentship to the seers, of sacrifice to the gods, and of offspring to the ancestors" (TS 6.3.10.5). In this manner, the Veda points out that people are saddled with debts.

8 By fathering a virtuous son a man rescues himself.

> 9 A man who obtains a virtuous son rescues seven generations after him and seven generations before him—that is, six others with himself as the seventh—from sin and danger.

तस्मात्प्रजासतानमुत्पाद्य[1] फलमवाप्नोति ॥१०॥ तस्माद्यत्नवान्प्रजामुत्पाद-येत्[1] ॥११॥ औपधमन्त्रसयोगेन[1] ॥१२॥

तस्योपदेश[1] श्रुतिसामान्येनोपदिश्यते[2] ॥१३॥ सर्ववर्णेभ्य.[1] फलवत्त्वादिति[2] । फलवत्त्वादिति ॥१४॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने षोडशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने नवमोऽध्यायः ॥

अथात.[1] सन्यासविधि व्याख्यास्याम ॥१॥

सोऽत एव ब्रह्मचर्यवान्प्रव्रजतीत्येकेषाम्[1] ॥२॥ अथ[1] शालीनयायावराणामन-पत्यानाम् ॥३॥ विधुरो वा प्रजा[1] स्वधर्मे[2] प्रतिष्ठाप्य वा[3] ॥४॥ सप्तत्या ऊर्ध्वं सन्यासमुपदिशन्ति[1] ॥५॥ वानप्रस्थस्य[1] वा कर्मविरामे[2] ॥६॥

एष नित्यो महिमा ब्राह्मणस्य
न कर्मणा वर्धते नो कनीयान् ।
तस्यैवात्मा पदवित्त विदित्वा
न कर्मणा लिप्यते पापकेनेति ॥७॥

अपुनर्भवं[1] नयतीति नित्यः ॥८॥ महद्देनं[1] गमयतीति महिमा[2] ॥९॥

केशश्मश्रुलोमनखानि वापयित्वोपकल्पयते[1] ॥१०॥ यष्टय.[1] शिक्यं जलपवित्र कमण्डलुं पात्रमिति ॥११॥ एतत्समादाय ग्रामान्ते ग्रामसीमान्ते[1]ऽग्न्यगारे[2] वाज्य[3] पयो[4] दधीति[5] त्रिवृत्प्राश्योपवसेत् ॥१२॥ अपो वा ॥१३॥

ओ[1] भू सावित्री प्रविशामि[2] तत्सवितुर्वरेण्यम् ।
ओ भुव. सावित्री प्रविशामि[2] भर्गो देवस्य धीमहि ।
ओ सुव सावित्री प्रविशामि[2] धियो यो न प्रचोदयादिति[3] ।

पच्छोऽर्धर्चशस्तत समस्तया च[4] व्यस्तया च[5] ॥१४॥

[10]By fathering offspring and thus continuing the line, therefore, he reaps the reward. [11]So a man should work hard at fathering offspring [12]through the use of medicines and incantations

[13]This instruction for him is here presented in conformity with the Veda, [14]because it produces rewards for people of all classes

PROCEDURE OF RENUNCIATION

17 [1]Next, we will explain the procedure of renunciation.*

Time for Renunciation

[2]Some say: "From that very state, remaining chaste, he goes forth" (A 2.21.8 n.). [3]Alternatively, it is meant for Śālīnas and Yāyāvaras (B 3.1) who are childless [4]Or else, a widower may undertake it, or someone who has settled his children in their respective duties. [5]Some prescribe renunciation for people over 70, [6]or for a forest hermit who has retired from ritual activities.

Praise of Renunciation

> [7]This is the eternal greatness of a Brahmin—he is not made greater or smaller by actions It is his trail that the self knows; and knowing him, he is no longer stained by sinful actions (TB 3 12 7–8; cf B 2 11 30)

[8]"Eternal" because he leads to the cessation of rebirth; [9]and "greatness" because he makes him attain the Immense

Rite of Renunciation

Preliminary Rites [10]After getting the hair of his head, beard, and body shaved and his nails clipped, he gets these things ready: [11]staffs, sling,* water strainer, water pot, and bowl [12–13]Taking these, he goes to outskirts of the village, or to the village boundary, or to a fire stall; eats the triple mixture of ghee, milk, and curd, or drinks some water, and then fasts.

> [14]OM Earth! I enter Sāvitrī. That excellent [glory] of Savitṛ.
> OM Atmosphere! I enter Sāvitrī The glory of god we meditate.
> OM Sky! I enter Sāvitrī. That he may stimulate our prayers

He recites this first foot by foot, then half-verse by half-verse, and finally the whole verse and each section of the verse

आत्मानमात्मन[1] आश्रमादाश्रममुपनीय ब्रह्मपूतो[2] भवतीति विज्ञायते ।।१५।। अथाप्युदाहरन्ति ।

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रिय ।
भिक्षाबलिपरिश्रान्त [1] पश्चाद्भवति भिक्षुक इति ।।१६।।

स एष[1] भिक्षुरानन्त्याय ।।१७।।

पुरादित्यस्यास्तमयाद्गार्हपत्यमुपसमाधायान्वाहार्यपचनमाहृत्य[1] ज्वलन्तमाहवनीयमुद्धृत्य[2] गार्हपत्य[3] आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा समिद्वत्याहवनीये[4] पूर्णाहुतिं जुहोति । ओं स्वाहति ।।१८।। एतद्ब्रह्मान्वाधानमिति[1] विज्ञायते ।।१९।।

अथ[1] साय हुतेऽग्निहोत्र उत्तरेण गार्हपत्य तृणानि संस्तीर्य तेषु द्वद्व न्यञ्चि पात्राणि सादयित्वा दक्षिणेनाहवनीय ब्रह्मायतने दर्भान्संस्तीर्य तेषु कृष्णाजिनं चान्तर्धायैता[2] रात्रि जागर्ति ।।२०।।

य[1] एवं विद्वान्ब्रह्मरात्रिमुपोष्य ब्राह्मणोऽग्नीन्समारोप्य[2] प्रमीयते सर्वं पाप्मानं तरति तरति ब्रह्महत्याम् ।।२१।।

अथ ब्राह्मे मुहूर्त उत्थाय काल एव प्रातरग्निहोत्रं जुहोति[1] ।।२२।। अथ पृष्ठ्या स्तीर्त्वाप प्रणीय वैश्वानर द्वादशकपाल निर्वपति । सा प्रसिद्धेष्टि सतिष्ठते ।।२३।।

आहवनीयेऽग्निहोत्रपात्राणि[1] प्रक्षिपत्यमृन्मयान्यनश्ममयानि[2] ।।२४।। गार्हपत्येऽरणी । भवत न समनसाविति[1] ।।२५।। आत्मन्यग्नीन्समारोपयते[1] । या ते अग्ने यज्ञिया तनूरिति त्रिस्त्रिरेकैक समाजिघ्रति ।।२६।।

अथान्तर्वेदि तिष्ठन् । ओ भूर्भुवस्सुव संन्यस्तं मया संन्यस्त मया सन्यस्त मयेति । त्रिरुपांशूक्त्वा[1] त्रिरुच्चै[2] ।।२७।। त्रिषत्या हि देवा[1] इति विज्ञायते ।।२८।। अभय सर्वभूतेभ्यो मत्त[1] इति चापां[2] पूर्णमञ्जलि निनयति ।।२९।। अथाप्युदाहरन्ति ।

अभयं सर्वभूतेभ्यो दत्त्वा यश्चरते मुनि ।
न तस्य सर्वभूतेभ्यो भय चापीह[1] जायत[2] इति ।।३०।।

स वाचंयमो भवति[1] ।।३१।।

सखा[1] मे[2] गोपायेति[3] दण्डमादत्ते[4] ।।३२।। यदस्य पारे रजस इति शिक्य गृह्णाति ।।३३।। येन देवा पवित्रेणेति जलपवित्र गृह्णाति ।।३४।। येन देवा ज्योतिषोर्ध्वा उदायन्निति कमण्डलु गृह्णाति ।।३५।। सप्तव्याहृतिभि पात्रं गृह्णाति ।।३६।।

[15]It is stated: "Taking himself from one order of life to the other, he becomes purified by the Veda." [16]Now, they also quote:

> When he has offered fire sacrifices and gained control of his senses by going from one order to the other and finally becomes wearied of giving alms and making offerings, he then becomes a mendicant

[17]And such a mendicant is fit for the eternal state.

[18]Before sunset he puts firewood into the householder's fire, brings the southern fire to that spot, draws the blazing offertorial fire out of the householder's fire, melts the ghee over the householder's fire, and strains that ghee. He then puts firewood into the offertorial fire and, taking four spoonfuls of ghee in the Sruc spoon, offers a full oblation, saying, "OM Svāhā!". [19]"This", it is stated, "is the placing of firewood in the fire for the sake of Brahman "*

[20]Then, in the evening after he has performed his daily fire sacrifice, he spreads some grass to the north of the householder's fire; places the sacrificial vessels upside down in pairs on that grass; spreads some Darbha grass to the south of the offertorial fire at the location of the Brahman priest's seat (A 2.4.4 n), covers that grass with a black antelope skin, and spends the night there keeping awake

[21]When a Brahmin who knows this dies after fasting during that night of Brahman and after depositing the sacred fires (B 2 17 27 n), he rises above all sins, even the sin of killing a Brahmin.

Last Sacrifice [22]Then, at the time sacred to Brahman,* he gets up and performs his daily fire sacrifice at the proper time [23]Next, he spreads grass along the spine of the sacrificial arena,* fetches water, and makes an offering to the Fire common to all men with an oblation prepared in twelve potsherds This well-known sacrifice is the last he will offer.

[24]The vessels used in the daily fire sacrifice that are not made of clay or stone he throws into the offertorial fire [25]The two fire-drills (B 1 14 18 n) he throws into the householder's fire, saying, "May you two be of one mind with us " [26]He deposits the sacred fires in himself,* breathing in the smell of each fire three times, saying "With that body of yours worthy of sacrifice, O Fire . ."

Formula of Renunciation [27]Then, standing within the sacrificial arena he recites, "OM Earth, Atmosphere, Sky! I have renounced! I have renounced! I have renounced!"—three times softly and three times aloud, [28]"for the gods", it is stated, "are triply true" (TS 3 4 10 5). [29]Filling his cupped hands with water, he pours it out, saying, "I give safety to all creatures!" [30]Now, they also quote.

> When a sage goes about after giving safety to all creatures, no creature in this world will pose any threat to him as well

[31]He curbs his speech.

Taking the Insignia [32]He take the staff, saying "Friend, protect me", [33]the sling, saying "Born beyond this firmament . ", [34]the water strainer, saying "With that purifier of a thousand streams . "; [35]the water pot, saying "The light by which the gods went up on high . "; [36]and the bowl, reciting the seven Calls.

यष्टय.[1] शिक्यं जलपवित्रं कमण्डलु पात्रमित्येतत्समादाय[2] यत्रापस्तत्र गत्वा[3] स्नात्वाप आचम्य सुरभिमत्याब्लिङ्गाभिर्वारुणीभिर्हिरण्यवर्णाभि· पावमानीभिरिति[4] मार्जयित्वान्तर्जलगतोऽघमर्षणेन षोडश प्राणायामान्धारयित्वोत्तीर्य वास· पीडयित्वान्यत् प्रयत वास·[5] परिधायाप आचम्य ।

ओं भूर्भुव. सुवरिति[6] । जलपवित्रमादाय[7] तर्पयति[8] । ओं भूस्तर्पयामि । ओं भुवस्तर्पयामि । ओं सुवस्तर्पयामि । ओं महस्तर्पयामि । ओं जनस्तर्पयामि । ओ तपस्तर्पयाम्ि । ओं सत्यं तर्पयामीति[9] ॥३७॥

देववत्पितृभ्योऽञ्जलिमादाय[1] । ओं भू.[2] स्वधा । ओं[3] भुव स्वधा । ओं[3] सुव स्वधा । ओं[3] भूर्भुवः सुवर्महर्नम इति[4] ॥३८॥

अथ । उदु त्यम् । चित्रमिति । द्वाभ्यामादित्यमुपतिष्ठते ॥३९॥

ओमिति ब्रह्म ब्रह्म[1] वा एष[2] ज्योतिर्य एष तपत्येष[3] वेदो य एष तपति वेद्यमेवैतद्य एष तपति । एवमेवैष आत्मानं तर्पयति[4] । आत्मने नमस्करोति । आत्मा ब्रह्मात्मा[5] ज्योति.[6] ॥४०॥ सावित्री सहस्रकृत्व आवर्तयेच्छतकृत्वोऽपरिमितकृत्वो वा ॥४१॥

ओ भूर्भुव सुवरिति[1] जलपवित्रमादायापो[2] गृह्णाति ॥४२॥ नात[1] ऊर्ध्वमनुद्धृताभिरद्भिरपरिस्रुताभिरपरिपूताभिर्वाचामेत्[2] ॥४३॥

न चात ऊर्ध्वं शुक्लं[1] वासो धारयेत् ॥४४॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने सप्तदशः खण्डः ॥

एकदण्डी[1] त्रिदण्डी वा ॥१॥ अथेमानि व्रतानि भवन्ति ।

अहिसा सत्यमस्तैन्य मैथुनस्य च वर्जनम् ।

त्याग इत्येव[1] ॥२॥ पञ्चैवोपव्रतानि[1] भवन्ति । अक्रोधो गुरुशुश्रूषाप्रमाद शौचमाहारशुद्धिश्चेति[2] ॥३॥

अथ[1] भैक्षचर्या । ब्राह्मणानां शालीनयायावराणामपवृत्ते[2] वैश्वदेवे भिक्षां लिप्सेत ॥४॥ भवत्पूर्वां[1] प्रचोदयात् ॥५॥ गोदोहमात्रमाकाङ्क्षेत्[1] ॥६॥

Concluding Rites [37]Taking with him the staffs, the sling, the water strainer, the water pot, and the bowl, he goes near a place of water, bathes; sips water, and washes himself, reciting the Surabhimatī verses, the Ablinga verses, the Vāruṇī verses, the Hiranyavarna verses, and the Pāvamānī verses. Entering the water, he controls his breath sixteen times while reciting the Aghamarṣana hymn; comes out of the water, squeezes the water from his clothes, wears another clean garment, and sips water

He then takes the water strainer, saying: "OM Earth, Atmosphere, Sky!", and offers quenching water. "OM Earth, I quench. OM Atmosphere, I quench. OM Sky, I quench OM Mahar, I quench OM Janas, I quench OM Tapas, I quench OM Satyam, I quench."

[38]Taking water in his cupped hands, he offers it to the ancestors in the same manner as to the gods, saying "OM Earth Svadhā! OM Atmosphere Svadhā! OM Sky Svadhā! OM Earth, Atmosphere, Sky, Mahar, Homage!"

[39]Then he worships the sun, reciting the two formulas: "The rays carry you up ," and "The resplendent face of the gods ".

[40]"Brahman is OM. Clearly, that light, the one that shines there, is Brahman. The one that shines there is the Veda The one that shines there is that which should be known"—in this manner, indeed, he offers quenching water to his self, he pays homage to his self. Brahman is the self. The light is the self [41]He should repeat the Sāvitrī verse one thousand times or one hundred times or an unlimited number of times

Rules of Conduct

[42]He fetches water, taking with him the water strainer, saying· "Earth, Atmosphere, Sky!" [43]From now on he should not sip water that has not been drawn up (G 9 10 n.), strained, and completely purified

18 [44]From now on he should not wear white clothes [1]Let him carry a single or a triple staff (B 2.17.11 n). [2]And he has these vows

> abstaining from injuring living beings, speaking the truth, not stealing, abstaining from sex,

and renunciation [3]He also has five secondary vows not giving way to anger, obedience to the teacher, not giving in to carelessness, purification, and purity with respect to food.

Rules about Food

Begging [4]Next, begging for almsfood He should seek to obtain almsfood from Śālīnas and Yāyāvaras (B 3 1) after they have completed their offerings to the All-gods. [5]He should make the request placing the word "Lady" at the beginning (A 1.3 28–30) [6]and wait there no longer than the time it takes to milk a cow

अथ भैक्षचर्यादुपावृत्य[1] शुचौ देशे न्यस्य हस्तपादान्प्रक्षाल्यादित्यस्याग्र निवेदयेत्[2] । उदु त्यम् । चित्रमिति । [3]ब्रह्मणे निवेदयते[4] । ब्रह्म जज्ञानमिति ।।७।।

विज्ञायते । आधानप्रभृति यजमान एवाग्नयो[1] भवन्ति । तस्य प्राणो गार्हपत्योऽपानोऽन्वाहार्यपचनो व्यान आहवनीय उदानसमानौ[2] सभ्यावसथ्यौ । पञ्च वा एतेऽग्नय आत्मस्था । आत्मन्येव जुहोति ।।८।।

स एष आत्मयज्ञ[1] आत्मनिष्ठ आत्मप्रतिष्ठ[2] आत्मानं क्षेम नयतीति विज्ञायते ।।९।।

भूतेभ्यो दयापूर्वं सविभज्य शेषमद्भि: संस्पृश्यौषधवत्प्राश्नीयात् ।।१०।। प्राश्याप[1] आचम्य[2] ज्योतिष्मत्यादित्यमुपतिष्ठते । उद्वयं तमसस्परीति[3] । वाङ्म आसन्नसो: प्राण इति[4] जपित्वा[5] ।।११।।

अयाचितमसक्लृप्तमुपपन्न यदृच्छया ।
आहारमात्र भुञ्जीत केवल प्राणयात्रिकमिति[1] ।।१२।।

अथाप्युदाहरन्ति ।

अष्टौ ग्रासा मुनेर्भक्ष्या षोडशारण्यवासिन ।
द्वात्रिंशत[1] गृहस्थस्यापरिमित[2] ब्रह्मचारिण ।।१३।।

भैक्ष वा सर्ववर्णेभ्य[1] एकान्न वा द्विजातिपु ।
अपि वा सर्ववर्णेभ्यो न चैकान्न द्विजातिष्विति[2] ।।१४।।

अथ यत्रोपनिषदमाचार्या[1] ब्रुवते तत्रोदाहरन्ति[2] । स्थानमौनवीरासनसवनोपस्पर्शनचतुर्थषष्ठाष्टमकालव्रतयुक्तस्य[3] कणपिण्याकयावकदधिपयोव्रतत्व[4] चेति ।।१५।।

तत्र[1] मौने[2] युक्तस्त्रैविद्यवृद्धैराचार्यैर्मुनिभिरन्यैर्वाश्रमिभिर्बहुश्रुतैर्दन्तैर्दन्तान्संधायान्तर्मुख[3] एव यावदर्थसभाषी[4] न[5] स्त्रीभिर्न[6] यत्र[7] लोपो[8] भवतीति विज्ञायते[9] ।।१६।। स्थानमौनवीरासनानामन्यतमेन[1] संप्रयोग । न[2] त्रय सनिपातयेत्[3] ।।१७।। यत्र गतश्च[1] यावन्मात्रमनुव्रतयेदापत्सु[2] न यत्र लोपो[3] भवतीति विज्ञायते ।।१८।।

Eating [7]Then, returning from his begging, he places the bowl on a clean spot; washes his hands and feet, and announces the almsfood to the sun with the formulas "The rays carry you up . .", and "The resplendent face of the gods . .", and to Brahman with the formula, "Brahman was first born in the east ..."

[8]It is stated. "From the time that he has placed the firewood in the fire, the sacred fires remain within the patron of the sacrifice himself The householder's fire is his out-breath, the south-fire is his in-breath; the offertorial fire is his inter-breath; the hall fire is his up-breath, and the hearth fire is his link-breath. These five fires (A 2 17.22 n) remain within his self. So he offers oblations only in his self."

[9]"This is a man who offers sacrifices in his self," it is said, "a man who is firmly rooted in the self, firmly established in the self, a man who guides his self to final bliss."

[10]After distributing portions of his food to living creatures out of compassion, he should sprinkle water over the remainder and eat it as if it were medicine. [11]After he has eaten and sipped some water, he recites softly the formula, "May my speech be in my mouth ..."; and worships the sun reciting the Jyotismatī verse: "Gazing, beyond the darkness, upon the highest light . ."

> [12]Merely to sustain his life, let him eat a simple meal that he receives without solicitation or obtains from houses not previously selected, or that he comes by accidentally

[13]Now, they also quote.

> A sage's meal is eight mouthfuls, a forest dweller's sixteen, a householder's twenty-two, and a student's an unlimited quantity
>
> [14]He may obtain almsfood from all classes, or food given by a single individual of a twice-born class Or else, he may obtain almsfood from all classes, but never food given by a single individual of even a twice-born class

Special Vows

[15]Now, with reference to those times when teachers explain an Upanisad, they cite these rules· "Intent on standing during the day, keeping silence, sitting on the haunches during the night, bathing at dawn, noon, and dusk, and keeping the vow of eating at every fourth, sixth, or eighth mealtime (A 1.25 10 n)—he observes the vow of living on grain, oil-cake, barley, curd, and milk "

[16]It is stated "While observing silence on that occasion, he may speak when necessary with those deeply versed in the triple Veda, with his teachers, with sages, or with learned people belonging to other orders of life, pressing his teeth together and without opening his mouth—but never with women or when he is liable to break his vow " [17]Standing, keeping silence, and sitting on the haunches—let him observe only one of these, not all three at once. [18]"During a time of adversity, however," it is said, "a man who is taking part in it should observe at least as much as required for him not to break his vow "

स्थानमौनवीरासनसवनोपस्पर्शनचतुर्थषष्ठाष्टमकालव्रतयुक्तस्य[1] ।

अष्टौ तान्यव्रतघ्नानि आपो मूलं घृतं पय. ।
हविर्ब्राह्मणकाम्या[2] च गुरोर्वचनमौषधमिति ।।१९।।

सायंप्रातरग्निहोत्रमन्त्राञ्जपेत्[1] ।।२०।। वारुणीभि साय सध्यामुपस्थाय[1] मैत्रीभि प्रात ।।२१।।

अनग्निरनिकेत स्यादशर्माशरणो मुनि.[1] ।
भैक्षार्थी[2] ग्राममन्विच्छेत्स्वाध्याये वाचमुत्सृजेदिति[3] ।।२२।।

विज्ञायते च[1] । परिमिता[2] वा ऋच परिमितानि सामानि परिमितानि यजूषि । अथैतस्यैवान्तो नास्ति यद्ब्रह्म । तत्प्रतिगृणत आचक्षीत । स प्रतिगर इति ।।२३।।

एवमेवैष आ शरीरविमोक्षणाद्वृक्षमूलिको[1] वेदसंन्यासी[2] ।।२४।। वेदो वृक्ष । तस्य मूल प्रणव । प्रणवात्मको वेद. ।।२५।। प्रणव ध्यायन्[1] सप्रणवो[2] ब्रह्मभूयाय कल्पत[3] इति होवाच प्रजापति ।।२६।।

सप्तव्याहृतिभिर्ब्रह्मभाजनं[1] प्रक्षालयेदिति । प्रक्षालयेदिति ।।२७।।

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने अष्टादशः खण्डः ॥

॥ इति बौधायनीये धर्मसूत्रे द्वितीयप्रश्ने दशमोऽध्यायः ॥

॥ इति द्वितीयः प्रश्नः ॥

[19]"For a man intent on standing during the day; keeping silence, sitting on the haunches during the night; bathing at dawn, noon, and dusk, and keeping the vow of eating at every fourth, sixth, or eighth mealtime—

> eight things do not undo his vow consuming water, roots, ghee, milk, or sacrificial food; eating at the request of a Brahmin or at the command of the teacher; and taking medicine."*

Daily Rites

[20]Morning and evening, he should recite softly the ritual formulas used in the daily fire sacrifice, [21]he should do so after he has performed the evening twilight worship, reciting the verses addressed to Varuna, and the morning twilight worship, reciting the verses addressed to Mitra (cf B 2.7 9–11).

> [22]He should live as a silent sage, without fire or house, without shelter or protection He should enter a village only to seek almsfood and speak only during the recitation of his Veda

[23]"Limited indeed are the Ṛg verses," it is stated, "limited the Sāman chants, and limited the Yajus formulas. But this alone is without end—***brahman*** He should announce this to the one who makes the response. This is the response."* (TS 7.3.1.4)

[24]He remains in this manner until he is freed from his body A renouncer of Veda is a man who abides at the root of the tree. [25]The tree is the Veda, and its root is the syllable OM The syllable OṂ is the quintessence of the Veda. [26]Prajāpati has declared· "Meditating on OṂ, containing OM within himself, he become fit for becoming Brahman"

Conclusion

[27]He should wash the Brahman-bowl* reciting the seven Calls

अथ[1] शालीनयायावरचक्रचरधर्मकाङ्क्षिणां[2] नवभिर्वृत्तिभिर्वर्तमानानाम् ॥१॥ तेषा तद्वर्तनाद्वृत्तिरित्युच्यते[1] ॥२॥

शालाश्रयत्वाच्छालीनत्वम् ॥३॥ वृत्त्या[1] वरया यातीति[2] यायावरत्वम् ॥४॥ अनुक्रमेण[1] चरणाच्चक्रचरत्वम्[2] ॥५॥

ता अनुव्याख्यास्याम. ॥६॥ षण्णिवर्तनी[1] कौद्दाली[2] ध्रुवा संप्रक्षालनी[3] समूहा[4] फालनी[5] शिलोञ्छा[6] कापोता[7] सिद्धेच्छेति[8] नवैता[9] ॥७॥ तासामेव वान्यापि[1] दशमी वृत्तिर्भवति ॥८॥

आ नववृत्तेः ॥९॥ केशश्मश्रुलोमनखानि[1] वापयित्वोपकल्पयते ॥१०॥ कृष्णाजिन कमण्डलु यष्टि वीवधं कुतपहारमिति[1] ॥११॥ त्रैधातवीयेनेष्ट्वा प्रस्थास्यति वैश्वानर्या वा ॥१२॥

अथ[1] प्रातरुदित आदित्ये यथासूत्रमग्नीन्प्रज्वाल्य[2] गार्हपत्य आज्यं विलाप्योत्पूय स्रुक्स्रुव निष्टप्य समृज्य[3] स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये वास्तोष्पतीयं जुहोति ॥१३॥ वास्तोष्पते[1] प्रति जानीह्यस्मानिति पुरोनुवाक्यामनूच्य[2] । वास्तोष्पते शग्मया संसदा त इति याज्यया जुहोति ॥१४॥

सर्व एवाहिताग्निरित्येके ॥१५॥ यायावर[1] इत्येके ॥१६॥

निर्गत्य[1] ग्रामान्ते ग्रामसीमान्ते[2] वावतिष्ठते[3] । तत्र कुटीं मठ वा करोति कृतं[4] वा[5] प्रविशति ॥१७॥

BOOK THREE

HOLY HOUSEHOLDERS

Śālīnas, Yāyāvaras, and Cakracaras

1 [1]Next, we describe those who desire to follow the Law of Śālīnas, Yāyāvaras, and Cakracaras These sustain themselves by nine means of livelihood. [2]We will show below that these means derive their names from the activities by which people procure their livelihood (B 3 2)

[3]The name "Śālīna" is derived from their living in houses (*śālā*). [4]"Yāyāvara" is derived from the fact that they follow (*yā*) an excellent (*vara*) means of livelihood, [5]and "Cakracara" from their going (*carana*) in sequence (*anukrama*).

[6]We will explain these means of livelihood [7]They are nine: Sannivartinī, Kauddālī, Dhruvā, Sampraksālanī, Samūhā, Pālanī, Śiloñchā, Kāpotā, and Siddhecchā [8]*Among these means is counted also a tenth means of livelihood*, living on forest produce (Vanyā B 3 3)

Rite of Initiation

[9]This is the procedure for adopting any of the above means of livelihood up to the ninth [10]After getting the hair of his head, beard, and body shaved and his nailes clipped, he gets ready [11]a black antelope skin, a water pot, a staff, a shoulder pole, and a sickle [12]He begins the process of going away by offering the Traidhātavīya sacrifice or the Vaiśvānarī sacrifice

[13]Then, *after sunrise the next morning*, he should get his fires to blaze up following the procedure laid down in his particular ritual text; melt the ghee over the householder's fire, strain that ghee, heat and clean the Sruc and Sruva spoons, and, taking four spoonfuls of ghee in the Sruc spoon, offer an oblation to the guardian deity of the house in the offertorial fire [14]After reciting the invitatory verse. "Accept us, O guardian of the house ", he makes the offering while reciting the offertory verse: "May we, O guardian of the house, obtain your fellowship .. "

[15]This should be done, some say, by everyone who has set up the three sacred fires, [16]while according to others, only by Yāyāvaras.

[17]After leaving his home, he stops at the outskirts of the village or the village boundary There he builds a hut or cabin, or occupies one that has already been built.

कृष्णाजिनादीनामुपक्लृप्तानां यस्मिन्नर्थे[1] येन येन यत्प्रयोजन[2] तेन तेन तत् कुर्यात् ॥१८॥

प्रसिद्धमग्नीना परिचरणम् । प्रसिद्ध दर्शपूर्णमासाभ्यां यजनम् । प्रसिद्ध 'पञ्चाना महतां यज्ञानामनुप्रयोग[1] । उत्पन्नानामोषधीना निर्वापण[2] दृष्ट[3] भवति ॥१९॥ विश्वेभ्यो देवेभ्यो जुष्टं निर्वपामीति वा[1] तूष्णीं वा ता.[2] संस्कृत्य साधयति[3] ॥२०॥

तस्याध्यापनयाजनप्रतिग्रहा निवर्तन्तेऽन्ये च यज्ञक्रतव इति ॥२१॥

हविष्य च व्रतोपायनीय[1] दृष्ट भवति ॥२२॥ तद्यथा[1] सर्पिर्मिश्र दधिमिश्र-मक्षारलवणमपिशितमपर्युषितम्[2] ॥२३॥

ब्रह्मचर्यमृतौ वा गच्छति ॥२४॥ पर्वणि पर्वणि[1] केशश्मश्रुलोमनखवापन शौच-विधिश्च ॥२५॥ अथाप्युदाहरन्ति[1] ।

'श्रूयते द्विविध शौच यच्छिष्टै पर्युपासितम् ।
बाह्यं निर्लेपनिर्गन्धम्[2] अन्त शौचमहिंसकम्[3] ॥२६॥

अद्भि शुध्यन्ति गात्राणि बुद्धिर्ज्ञानेन शुद्ध्यति ।
अहिंसया च भूतात्मा मन' सत्येन शुध्यतीति ॥२७॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने प्रथमोऽध्यायः ॥

यथो एतत्षण्णिवर्तनीति[1] ॥१॥ षडेव निवर्तनानि निरुपहतानि[1] करोति । स्वामिने[2] भागमुत्सृजत्यनुज्ञात[3] वा[4] गृह्णाति ॥२॥ प्राक्प्रातराशात्कर्षी[1] स्यादस्यूत-नासिकाभ्या[2] समुष्काभ्यामतुदन्नारया[3] मुहुर्मुहुरभ्युच्छन्दयन् ॥३॥ एतेन विधिना[1] षण् निवर्तनानि[2] करोतीति षण्णिवर्तनी[3] ॥४॥

कौद्दालीति[1] । जलाभ्याशे कुद्दालेन[2] वा[3] फालेन वा तीक्ष्णकाष्ठेन वा खनति बीजान्यावपति कन्दमूलफलशाकौषधीर्निष्पादयति ॥५॥ कुद्दालेन[1] करोतीति कौद्दाली[2] ॥६॥

ध्रुवया[1] वर्तमानः शक्लेन वाससा शिरो वेष्टयति । भूत्यै त्वा शिरो वेष्टयामीति । ब्रह्मवर्चसमसि ब्रह्मवर्चसाय त्वेति कृष्णाजिनमादत्तेऽब्लिङ्गाभि.[2] पवित्रम् । बलमसि बलाय त्वेति कमण्डलुम् । धान्यमसि पुष्ट्यै त्वेति वीवधम् । सखा मा[3] गोपायति दण्डम् ॥७॥

Rules of Conduct

[18]He should use the black antelope skin and the other articles that he had prepared for those purposes for which they are intended

[19]Attending to the sacred fires, offering the new- and full-moon sacrifices, and carrying out in sequence the five great sacrifices (B 2 11.1)—these are well known. Offering oblations with vegetables that he has grown is sanctioned. [20]Saying, "I offer what is pleasing to all the gods," or silently, he consecrates and cooks them.

[21]He stops teaching, officiating at sacrifices, and accepting gifts, as well as other sacrificial activities

[22]Sacrificial food fit to be used during the performance of a vow is sanctioned [23]It is as follows—food that is mixed with ghee or curd, without spices, salt, or meat, and not stale

[24]Let him either remain chaste or engage in sexual intercourse with his wife only during her season (A 2 1.17 n.) [25]On each day of the moon's change (A 1 26.14 n) he should get the hair of his head, beard, and body shaved and his nails clipped, and carry out purificatory rites [26]Now, they also quote:

> The Veda points out two types of purification which are practised by cultured people. external purification is the elimination of stains and smell, whereas internal purification is the abstention from injuring living beings.
>
> [27]The body is purified by water, and the intellect by knowledge, the inner self is purified by abstaining from injuring living beings, and the mind by truth

Nine Means of Livelihood

2 [1]Now, with respect to *Sannivartinī*—[2]he cultivates six Nivartanas* of fallow land and gives to the owner his share of the crop or, if permitted, keeps it to himself. [3]Let him plow the land before breakfast, using a pair of uncastrated bulls whose noses have not been pierced, without beating them with a prod but urging them on repeatedly [4]In this manner he cultivates six (*ṣaṇ*) Nivartanas, from which is derived the name "Ṣannivartinī".

[5]With respect to *Kauddālī*—he tills an area close to water with a spade, a plowshare, or a sharp stick, sows seeds there; and grows bulbs, roots, fruits, and cereals. [6]He cultivates with a spade (*kuddāla*), from which is derived the name "Kauddālī".

[7]A man who lives by the *Dhruvā* mode wraps his head with a white cloth, saying, "I wrap you up, O head, for prosperity." He takes the black antelope skin, saying, "You are the luster of sacred knowledge. I take you for the luster of sacred knowledge", the water strainer, reciting the Ablinga verses, the water pot, saying, "You are strength. I take you for strength"; the shoulder pole, saying, "You are grain. I take you for bounty", and the staff, saying, "Friend, protect me"

अथोपनिष्क्रम्य[1] व्याहृतीर्जपित्वा[2] दिशामनुमन्त्रण[3] जपति ।

पृथिवी चान्तरिक्षं[4] च[5] द्यौर्नक्षत्राणि[6] या दिश. ।
अग्निर्वायुश्च सूर्यश्च पान्तु मा पथि देवता इति ॥८॥

मानस्तोकीय जपित्वा ग्रामं प्रविश्य[1] गृहद्वारे गृहद्वार आत्मानं वीवधेन सह दर्शनात्संदर्शनीत्याचक्षते[2] ॥९॥ वृत्तेर्वृत्तेरवार्त्ताया[1] तयैव[2] तस्य[3] ध्रुव वर्तनाद्ध्रुवेति[4] परिकीर्तिता[5] ॥१०॥

संप्रक्षालनीति[1] । उत्पन्नानामोषधीनां[2] प्रक्षेपणम् । निक्षेपण[3] नास्ति निचयो[4] वा[5] । भाजनानि सप्रक्षाल्य न्युब्जतीति[6] संप्रक्षालनी[7] ॥११॥

समूहेति[1] । अवारितस्थानेषु पथिषु[2] वा[3] क्षेत्रेषु वाप्रतिहितावकाशेषु वा यत्र यत्रौषधयो विद्यन्ते तत्र तत्र समूहन्या समुह्य[4] ताभिर्वर्तयतीति समूहा ॥१२॥

पालनीत्यहिंसिकेत्येवेदमुक्तं[1] भवति । तुषविहीनास्तण्डुलानिच्छति[2] सज्जनेभ्यो बीजानि वा[3] पालयतीति पालनी[4] ॥१३॥

शिलोञ्छेति[1] । अवारितस्थानेषु पथिषु[2] वा क्षेत्रेषु वाप्रतिहतावकाशेषु वा[3] यत्र यत्रौषधयो विद्यन्ते तत्र तत्रैकैक कणिशमुञ्छयित्वा[4] काले काले शिलैर्वर्तयतीति[5] शिलोञ्छा[6] ॥१४॥

कापोतेति[1] । अवारितस्थानेषु पथिषु[2] वा क्षेत्रेषु वाप्रतिहतावकाशेषु वा[3] यत्र यत्रौषधयो विद्यन्ते[4] तत्र तत्राङ्गुलीभ्यामेकैकामोषधिमुञ्छयित्वा[5] सदशनात्कपोतवदिति[6] कापोता[7] ॥१५॥

सिद्धेच्छेति[1] । वृत्तिभि. श्रान्तो[2] वृद्धत्वाद्धातुक्षयाद्वा सज्जनेभ्य सिद्धमन्नमिच्छतीति सिद्धेच्छा[3] ॥१६॥ तस्यात्मनि समारोपण[1] विद्यते[2] सन्यासिवदुपचार पवित्रकाषायवासोवर्जम् ॥१७॥

वान्यापि[1] वृक्षलतावल्ल्योषधीना[2] च[3] तृणौषधीना च[4] श्यामाकजर्तिलादीनाम् । वन्याभिर्वर्तयतीति[5] वान्या ॥१८॥ अथाप्युदाहरन्ति ।

मृगै. सह परिस्पन्द सवासस्तेभिरेव[1] च ।
तैरेव सदृशी वृत्ति. प्रत्यक्ष स्वर्गलक्षणम् ।
प्रत्यक्ष स्वर्गलक्षणमिति ॥१९॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने द्वितीयोऽध्याय: ॥

अथ[1] वानप्रस्थद्वैविध्यम्[2] ॥१॥ पचमानका[1] अपचमानकाश्चेति ॥२॥

[8]Then, upon leaving his residence, he recites softly the Calls and the formulas for consecrating the quarters:

> Earth, atmosphere, sky, constellations, the quarters, fire, wind, and sun—
> may these deities protect me along the road

[9]After reciting softly the formula "Do not hurt us in our children ...", he enters the village and shows himself at the door of one house after another with his shoulder pole, and because of this they call it "showing oneself" (*saṃdarśanī*). [10]When every other means of livelihood fails, he sustains himself steadfastly (*dhruvam*) by just this means, and because of this it is known as "Dhruvā".

[11]With respect to *Samprakṣālanī*—he throws away the cereals he obtains—does not save or hoard them—and washes (*saṃprakṣāl*) the dishes and keeps them upside down (*ni-ubj*); from which is derived the name "Samprakṣālanī".*

[12]With respect to *Samūhā*—in whatever unfenced area he finds cereal plants, either along roads or in fields or in other places with unrestricted access, he sweeps (*samūh*) them up with a broom and sustains himself with those cereals; from which is derived the name "Samūhā"

[13]With respect to *Pālanī*, which is described as simply *Ahiṃsikā*—he asks for husked rice grains from virtuous people and thus protects (*pāla*) live seeds; from which is derived the name "Pālanī"

[14]With respect to *Śiloñchā*—in whatever unfenced area he finds cereal plants, either along roads or in fields, he gleans (*uñch*) ears of grain one by one from time to time and sustains himself with those gleaning (*śila*), from which is derived the name "Śiloñchā".

[15]With respect to *Kāpotā*— in whatever unfenced area he finds cereal plants, either along roads or in fields or in other places with unrestricted access, he gleans with just two fingers those cereals one by one and eats like a pigeon (*kapota*); from which is derived the name "Kāpotā"

[16]With respect to *Siddhecchā*—exhausted by these means of livelihood because of either old age or sickness, he asks (*iccha*) for cooked (*siddha*) food from virtuous people; from which is derived the name "Siddhecchā" [17]Such a person should deposit the sacred fires in his self (B 2.17 26 n) and conduct himself like a renouncer, with the exception of the water strainer and ochre clothes.

[18]There is also the living on forest produce obtained from fruit-bearing trees, vines, and creepers, and from cereal plants such as wild millet and sesame This means of livelihood is called *Vanyā* because one lives on forest produce (*vanyā*) [19]Now, they also quote.

> To move around with animals, to dwell with them alone, and to sustain
> oneself just like them—that is the visible token of heaven.

FOREST HERMIT

3 [1]Next, the two types of forest hermits: [2]those who cook and those who do not cook

तत्र[1] पचमानका[2] पञ्चविधा सर्वारण्यका वैतुषिका कन्दमूलभक्षा[3] फलभक्षा[4] शाकभक्षाश्चेति[5] ।।३।।

तत्र[1] सर्वारण्यका नाम द्विविधा द्विविधमारण्यमाश्रयन्त[2] इन्द्रावसिक्ता[3] रेतोऽवसिक्ताश्चेति[4] ।।४।। तत्रेन्द्रावसिक्ता[1] नाम वल्लीगुल्मलतावृक्षाणामानयित्वा श्रपयित्वा सायंप्रातरग्निहोत्र हुत्वा यत्यतिथिव्रतिभ्यश्च दत्त्वाथेतरच्छेषभक्षा[2] ।।५।। रेतोवसिक्ता[1] नाम मांस व्याघ्रवृकश्येनादिभिरन्यतमेन[2] वा हतमानयित्वा श्रपयित्वा सायप्रातरग्निहोत्रं हुत्वा यत्यतिथिभ्यश्च दत्त्वाथेतरच्छेषभक्षा[3] ।।६।।

वैतुषिकास्तुषधान्यवर्जं[1] तण्डुलानानयित्वा श्रपयित्वा सायंप्रातरग्निहोत्रं हुत्वा यत्यतिथिव्रतिभ्यश्च दत्त्वाथेतरच्छेषभक्षा[2] ।।७।।

कन्दमूलफलशाकभक्षाणामप्येवमेव[1] ।।८।।

पञ्चैवापचमानका[1] उन्मज्जका प्रवृत्ताशिनो मुखेनादायिनस्तोयाहारा वायुभक्षाश्चेति[2] ।।९।।

तत्रोन्मज्जका नाम लोहाश्मकरणवर्जम्[1] ।।१०।। हस्तेनादाय[1] प्रवृत्ताशिन ।।११।। मुखेनादायिनो मुखेनाददते ।।१२।। तोयाहारा केवल[1] तोयाहारा ।।१३।। वायुभक्षा निराहाराश्च ।।१४।।

इति[1] वैखानसाना[2] विहिता दश दीक्षा ।।१५।। य. स्वशास्त्रमभ्युपेत्य[1] दण्डं च मौन चाप्रमाद[2] च ।।१६।। वैखानसा. शुध्यन्ति निराहाराश्चेति ।।१७।। शास्त्रपरिग्रह सर्वेषा ब्रह्मवैखानसानाम् ।।१८।।

न द्रुह्येद्दंशमशकान्हिमवांस्तापसो[1] भवेत् ।
वनप्रतिष्ठ सतुष्टश्चीरचर्मजलप्रिय. ।।१९।।
अतिथीन्पूजयेत्पूर्व काले त्वाश्रममागतान् ।
देवविप्राग्निहोत्रे च युक्तस्तपसि तापसः ।।२०।।
कृच्छ्रां[1] वृत्तिमसंहार्यां सामान्या[2] मृगपक्षिभि ।
तदहर्जनसंभारा[3] कषायकटुकाश्रयाम्[4] ।।
परिगृह्य शुभां वृत्तिमेतां दुर्जनवर्जिताम् ।

Hermits Who Cook

[3]Of these, the hermits who cook are of five types. *Sarvāraṇyaka*—eating all forest produce, *Vaitusika*—eating only husked grain, *Kandamūlabhaksa*—eating only bulbs and roots; *Phalabhaksa*—eating only fruits, and *Śākabhaksa*—eating only leafy vegetables

[4]Of these, the Sarvāraṇyakas are of two types, using two kinds of forest produce. They are the *Indrāvasiktas*—those who use plants produced by rain, and the *Retovasiktas*—those who use animals produced from semen [5]Of these, the Indrāvasiktas collect the produce of vines, shrubs, creepers, and trees, cook it; offer the daily fire sacrifice with it morning and evening, give portions of it to ascetics, guests, and students; and eat what remains [6]The Retovasiktas collect the flesh of animals killed by tigers, wolves, hawks, or other predators; cook it; offer the daily fire sacrifice with it morning and evening, give portions of it to ascetics, guests, and students; and eat what remains

[7]Vaitusikas, avoiding grains with husks (B 2 2.13), collect husked rice kernels, cook it; offer the daily fire sacrifice with it morning and evening; give portions of it to ascetics, guests, and students; and eat what remains.

[8]Those who eat only bulbs and roots, or only fruits, or only leafy vegetables, also do likewise

Hermits Who Do Not Cook

[9]There are, likewise, five types of hermits who do not cook: *Unmajjakas**—the submerged, *Pravṛttāśins*—eating what is found, *Mukhenādāyins*—taking with the mouth, *Toyāhāras*—subsisting on water; and *Vāyubhakṣas*—subsisting on air

[10]Of these, Unmajjakas avoid using iron and stone implements [11]Pravṛttāśins take food in their hands. [12]Mukhenādāyins take food with their mouths [13]Toyāhāras subsist only on water [14]Vāyubhaksas do not eat at all

[15]Accordingly, ten observances are prescribed for anchorites (Vaikhānasas). [16]After subscribing to the treatise meant for him, he shall carry a staff, keep silence, and be vigilant [17]Anchorites abstain from food and become purified [18]Here is the gist of what the treatise prescribes for all Brahma-anchorites.*

> [19]Let him not hurt even gnats or mosquitoes. Let him suffer cold and undertake ascetic practices Residing in the forest, let him be content and find delight in bark garments, skins, and water.
>
> [20]When guests arrive during a meal time, he should first* receive them hospitably. Let him be intent on honoring gods and Brahmins, offering daily fire sacrifices, and performing ascetic practices
>
> [21]This is a difficult mode of life—it cannot be given up, it is similar to that of animals and birds, it involves collecting what one needs for that day and eating acrid and bitter food Having embarked on this splendid

वनवासमुपाश्रित्य[5] ब्राह्मणो नावसीदति ।।२१।।
मृगै· सह[1] परिस्पन्द· संवासस्तेभिरेव[2] च ।
तैरेव सदृशी वृत्ति· प्रत्यक्ष स्वर्गलक्षणम् ।।
प्रत्यक्ष स्वर्गलक्षणमिति ।।२२।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने तृतीयोऽध्याय: ॥

अथ यदि ब्रह्मचार्यव्रत्यमिव[1] चरन्मास वाश्नीयात्स्त्रिय[2] वोपेयात्सर्वास्वेवार्तिपु[3] ।।१।। अन्तरागारे[1]ऽग्निमुपसमाधाय[2] सपरिस्तीर्याग्निमुखात्कृत्वाथाज्याहुतीरुपजुहोति[3] ।

कामेन कृतं काम करोति कामायैवेद सर्व यो मा कारयति तस्मै स्वाहा ।
मनसा कृत मन करोति मनस एवेदं सर्व यो मा कारयति तस्मै स्वाहा[4] ।
रजसा कृत रज करोति रजस एवेदं सर्व यो मा कारयति तस्मै स्वाहा ।
तमसा कृत तम· करोति तमस एवेद सर्वं यो मा कारयति तस्मै स्वाहा ।
पाप्मना कृत पाप्मा करोति पाप्मन एवेद सर्वं यो मा कारयति तस्मै स्वाहा ।
मन्युना कृत मन्यु करोति मन्यव एवेद[5] सर्वं यो मा कारयति तस्मै स्वाहेति ।।२।।

जयप्रभृति सिद्धमा धेनुवरप्रदानात् ।।३।। अपरेणाग्निं कृष्णाजिनेन प्राचीनग्रीवेणोत्तरलोम्ना प्रावृत्य वसति ।।४।।

[1]व्युष्टाया जघनार्धादात्मानमपकृष्य[2] तीर्थ गत्वा प्रसिद्धं[3] स्नात्वान्तर्जलगतोऽघमर्षणेन[4] षोडश प्राणायामान्धारयित्वा प्रसिद्धमादित्योपस्थानात्कृत्वाचार्यस्य[5] गृहानेति[6] ।।५।।

यथाश्वमेधावभृथ एवमेवैतद्विजानीयादिति[1] ।।६।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने चतुर्थोऽध्याय: ॥

अथात पवित्रातिपवित्रस्याघमर्षणस्य कल्प व्याख्यास्याम ।।१।।

path far away from wicked men and undertaken the forest life, a Brahmin never comes to ruin.

22 To move around with animals, to dwell with them alone, and to sustain oneself just like them—that is the visible token of heaven

PENANCES

Student Breaking His Vow

4 1 Now, if a student in some way breaks his vow, eats meat, or has sex with a woman—in all tribulations, 2 let him put wood in the sacred fire within the house, spread sacred grass around it, complete the rites up to the Agnimukha; and offer oblations of ghee in the fires, saying:

> It was done by Lust Lust does it To Lust belongs all this To him who makes me do this, Svāhā!
>
> It was done by Mind Mind does it. To Mind belongs all this. To him who makes me do this, Svāhā!
>
> It was done by Passion Passion does it. To Passion belongs all this To him who makes me do this, Svāhā!
>
> It was done by Blindness Blindness does it. To Blindness belongs all this To him who makes me do this, Svāhā!
>
> It was done by Evil Evil does it To Evil belongs all this To him who makes me do this, Svāhā!
>
> It was done by Wrath Wrath does it To Wrath belongs all this To him who makes me do this, Svāhā! (cf MNU 424–29)

3 The rites beginning with the Jaya offering until the giving of a fine cow are well known 4 Then he remains to the west of the sacred fire wrapped in a black antelope skin with its it hairy side out and neck turned toward the east

5 At daybreak, he should crawl out through the hind part of the skin; go to a sacred ford, bathe in the standard way; while standing in the water, control his breath sixteen times, reciting the Aghamarṣaṇa hymn, perform the other well-known rites up to the worship of the sun; and return to his teacher's house.

6 He should know that this is equal to participating in the bath that concludes a horse sacrifice

Aghamarsana

5 1 Next, we will explain the procedure of the Aghamarsana, an unsurpassed means of purification.

तीर्थं गत्वा स्नात शुचिवासा उदकान्ते स्थण्डिलमुद्धृत्य सकृत्क्लिन्नेन[1] वाससा सकृत्पूर्णेन पाणिनादित्याभिमुखोऽघमर्षण स्वाध्यायमधीयीत ॥२॥ प्रात शत मध्याह्ने शतमपराह्ने शतमपरिमित वा ॥३॥ उदितेषु नक्षत्रेषु प्रसृतियावकं[1] प्राश्नीयात्[2] ॥४॥

ज्ञानकृतेभ्योऽज्ञानकृतेभ्यश्चोपपातकेभ्य[1] सप्तरात्रात्प्रमुच्यते द्वादशरात्राद्भ्रूणहनन[2] गुरुतल्पगमन[3] सुवर्णस्तैन्य[4] सुरापानमिति[5] च[6] वर्जयित्वा ॥५॥ एकविंशति-रात्रात्तान्यपि[1] तरति तान्यपि जयति ॥६॥

सर्वं तरति सर्वं जयति सर्वक्रतुफलमवाप्नोति सर्वेषु तीर्थेषु स्नातो भवति सर्वेषु वेदेषु[1] चीर्णव्रतो भवति सर्वैर्देवैर्ज्ञातो भवत्या चक्षुष[2]. पङ्क्तिं[3] पुनाति कर्माणि चास्य सिध्यन्तीति[4] बौधायन[5] ॥७॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने पञ्चमोऽध्यायः ॥

अथ कर्मभिरात्मकृतैर्गुरुमिवात्मान[1] मन्येतात्मार्थे प्रसृतियावकं[2] श्रपयेदुदितेषु[3] नक्षत्रेषु ॥१॥ न[1] ततोऽग्नौ[2] जुहुयात् ॥२॥ न चात्र बलिकर्म ॥३॥ अश्रृत[1] श्रप्यमाण श्रृतं चाभिमन्त्रयेत[2] ॥४॥

यवोऽसि[1] धान्यराजोऽसि[2] वारुणो मधुसयुत ।
निर्णोद सर्वपापाना पवित्रमृषिभि स्मृतम् ॥

घृत यवा मधु यवा आपो वा[3] अमृत यवा ।
सर्व पुनीत[4] मे पाप यन्मया दुष्कृत कृतम् ॥

वाचा कृत कर्मकृत मनसा दुर्विचिन्तितम्[5] ।
अलक्ष्मी कालकर्णीं[6] च सर्व पुनीत[7] मे यवा ॥

श्वसूकरावधूत च[8] काकोच्छिष्टहतं[9] च यत् ।
मातापित्रोरशुश्रूषा[10] सर्वं पुनीत[11] मे यवा. ॥

महापातकसयुक्तं दारुणं राजकिल्बिषम् ।
बालवृद्धमधर्मं च सर्वं पुनीत[12] मे यवा[13] ॥

सुवर्णस्तैन्यमव्रत्यमयाज्यस्य च याजनम् ।
ब्राह्मणाना परीवाद सर्वं पुनीत[14] मे यवा ॥

गणान्न गणिकान्न च शूद्रान्न श्राद्धसूतकम् ।

[2]The person should go to a sacred ford, bathe, wear clean clothes, erect an altar at the water's edge; wet his clothes with one handful of water; and, filling his hand once with water and facing the sun, perform the recitation of his Veda with the Aghamarsana hymn [3]He recites it one hundred times in the morning, one hundred times at midday, and one hundred times in the afternoon—or an unlimited number of times. [4]After the stars have risen, he should eat a dish prepared with one handful of barley

[5]In seven days he is freed from secondary sins causing loss of caste committed intentionally or unintentionally, and in twelve days from all sins except these—killing a Brahmin (A 1 19 15 n), having sex with the wife of an elder, stealing gold, and drinking liquor. [6]In twenty-one days he rises above even these, he conquers even these

[7]"He rises above all He conquers all He obtains the fruits of all sacrifices He becomes a man who has bathed in all the sacred fords. He becomes a man who has completed the vows for studying all the Vedas. He becomes a man known to all the gods He purifies a row of people (A 2 17 21 n.) by just looking at them And all his activities are successful"—so says Baudhāyana

Barley Dish

6 [1]If what he has done weighs heavily on his conscience, after the stars have risen he should get a handful of barely cooked for his use. [2]Let him not offer any portion of it in the sacred fire, [3]at this rite no Bali offering is made [4]He should consecrate the barley before it is cooked, while it is being cooked, and after it is cooked, reciting these formulas:

> [5]You are barley You are the king of grains, sacred to Varuna Mixed with honey, you take away all sins, and the seers have proclaimed you the means of purification.
>
> Barley, you are ghee, you are honey, you are indeed water and immortality May you cleanse me of all my sins, of every evil deed I have done
>
> Barley, cleanse me of what I have said, of what I have done, of evil thoughts I have had, cleanse me of bad luck and misfortune
>
> Defilement from eating what has been touched by dogs or pigs or sullied by crows or leftovers (A 1 3 27 n), and disobedience to my parents—cleanse me, O Barley, of all that
>
> The heinous crime against the king, together with grievous sins causing loss of caste, as well as offenses against children and the aged—cleanse me, O Barley, of all that
>
> Stealing gold, breaking my vow, officiating at the sacrifices of people for whom it is forbidden to officiate, and defaming Brahmins— cleanse me, O Barley, of all that
>
> Eating food given by a group of people, by prostitutes, Śūdras, and thieves, or by people impure on account of a birth or death, or food given

चोरस्यान्नं नवश्राद्धं सर्वं पुनीत मे यवा इति ।।५।।

श्रप्यमाणे रक्षा कुर्यात् । नमो रुद्राय भूताधिपतये । द्यौ शान्ता[1] । कृणुष्व पाज प्रसितिं[2] न पृथ्वीमित्येतेनानुवाकेन[3] ।

ये देवा पुरःसदोऽग्निनेत्रा +[4] रक्षोहण इति पञ्चभिः पर्यायै ।

मा नस्तोके । ब्रह्मा देवानामिति द्वाभ्याम् ।।६।।

श्रृतं च लघ्वश्नीयात्प्रयत.[1] पात्रे निषिच्य ।।७।।

ये देवा मनोजाता मनोयुज सुदक्षा दक्षपितारस्ते[1] न पान्तु ते नोऽवन्तु तेभ्यो नमस्तेभ्य स्वाहेति ।

आत्मनि जुहुयात् ।।८।।

त्रिरात्रं मेधार्थी[1] ।।९।। षड्रात्रं पीत्वा[1] पापकृच्छुद्धो[2] भवति ।।१०।। सप्तरात्रं[1] पीत्वा भ्रूणहननं[2] गुरुतल्पगमनं[3] सुवर्णस्तैन्यं[4] सुरापानमिति[5] च पुनाति ।।११।। एकादशरात्रं पीत्वा पूर्वपुरुषकृतमपि[1] पाप निर्णुदति[2] ।।१२।।

अपि वा गोनिष्क्रान्ताना यवानामेकविंशतिरात्रं[1] पीत्वा गणान्पश्यति गणाधिपतिं[2] पश्यति विद्या पश्यति विद्याधिपतिं[3] पश्यतीत्याह भगवान्बौधायन[4] ।।१३।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने षष्ठोऽध्यायः ॥

[1]कूश्माण्डैर्जुहुयाद्योऽपूत इव मन्येत ।।१।। यथा स्तेनो यथा भ्रूणहैवमेष भवति योऽयोनौ रेत सिञ्चति ।।२।। यदर्वाचीनमेनो भ्रूणहत्यायास्तस्मान्मुच्यत इति ।।३।।

अयोनौ[1] रेत. सिक्त्वान्यत्र स्वप्नादरेपा[2] वा पवित्रकाम[3] ।।४।। अमावास्याया[1] पौर्णमास्या वा केशश्मश्रुलोमनखानि[2] वापयित्वा ब्रह्मचारिकल्पेन[3] व्रतमुपैति ।।५।।

> at an offering to ancestors or to a recently deceased person— cleanse me, O Barley, of all that

[6]While the barley is being cooked, he should guard it by reciting: "Homage to Rudra, the lord of creatures! The sky is appeased", the passage: "Unfurl your strength like a net spread out . .", the five refrains

> The fiend-slaying gods seated in the east led by Fire—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the south led by Yama—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the west led by Savitṛ—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the north led by Varuna—may they guard us, may they aid us! To them, homage! To them, Svāhā!
>
> The fiend-slaying gods seated in the zenith led by Bṛhaspati—may they guard us, may they aid us! To them, homage! To them, Svāhā! (TS 1 8.7.1- 2)

and the two formulas: "Do not hurt us in our children . ."; and "The Brahman-priest of the gods ".

[7]When it is cooked, let him eat a little of it, after purifying himself and serving it on a plate [8]He should offer it in his self, reciting:

> The gods born from the mind, united with the mind, of keen wisdom, and sons of wisdom—may they guard us, may they aid us! To them, homage! To them, Svāhā! (TS 1 2 3 1)

[9]A man desiring wisdom should do this for three nights. [10]By drinking it for six nights, a sinner becomes purified of his sins, [11]by drinking it for seven nights, a man is purified of killing a Brahmin, having sex with the wife of an elder (A 1 6.32 n), stealing gold, and drinking liquor; [12]and by drinking it for eleven nights, a man erases even sins committed by his ancestors

[13]"Indeed, by drinking for twenty-one nights a gruel made with barley seeds excreted by cows, a man even sees the divine hosts, he sees the lord of the divine hosts; he sees learning, he sees the lord of learning"—so says Lord Baudhāyana.

Kūsmāṇḍa Rite

7 [1]"A man who considers himself to be in some way impure should make an offering with the Kūsmāṇda formulas [2]A man who ejaculates his semen in any place other than the vagina* becomes equal to a thief, equal to a murderer of a Brahmin (A 1 19 15 n) [3]He is freed from any sin short of murdering a Brahmin (TA 2 8 1–3) "

[4]Now, a man who has ejaculated his semen in any place other than the vagina except in sleep, or even a blameless man who wants to purify himself, [5]should get the hair of his head, beard, and body shaved and his nails clipped on a new-moon or a full-moon day Following the rules laid down for a student, he observes a vow

सवत्सर मास चतुर्विंशत्यह[1] द्वादश[2] रात्री.[3] षट् तिस्रो[4] वा ॥६॥ न मांसमश्नीयान्न स्त्रियमुपेयान्नोपर्यासीत जुगुप्सेतानृतात् ॥७॥

पयोभक्ष इति[1] प्रथम[2] कल्प । यावक वोपयुञ्जान कृच्छ्रद्वादशरात्रं[3] चरेद्दि-क्षेद्वा ॥८॥ तद्विधेषु[1] यवागू राजन्यो वैश्य आमिक्षाम् ॥९॥

पूर्वाह्णे[1] पाकयज्ञिकधर्मेणाग्निमुपसमाधाय[2] सपरिस्तीर्याग्निमुखात्कृत्वाथाज्याहुतीरुप-जुहोति[3] । यद्देवा देवहेडनम्[4] । यददीव्यन्नृणमह बभूव । आयुष्टे विश्वतो दधदिति । एतैस्त्रिभिरनुवाकैः ॥१०॥ प्रत्यृचमाज्यस्य[1] जुहुयात्[2] ॥११॥ सिंहे व्याघ्र उत या पृदाकाविति चतस्र. स्रुवाहुती । अग्नेऽभ्यावर्तिन् । अग्ने अङ्गिर । पुनरूर्जा । सह रय्येति चतस्रोऽभ्यावर्तिनीर्हुत्वा[1] समित्पाणिर्यजमानलोकेऽवस्थाय । वैश्वानराय प्रति वेदयाम इति द्वादशर्चेन सूक्तेनोपतिष्ठते[2] ॥१२॥

यन्मया[1] मनसा वाचा कृतमेन कदाचन ।
सर्वस्मात्तस्मान्मेडितो[2] मोग्धि त्व हि वेत्य यथातथ स्वाहेति ।

समिधमाधाय वरं ददाति ॥१३॥

जयप्रभृति सिद्धमा धेनुवरप्रदानात् ॥१४॥ एक एवाग्नौ[1] परिचारी[2] ॥१५॥

अथाग्न्याधेये[1] । यद्देवा देवहेडनम्[2] । यददीव्यन्नृणमह बभूव । आयुष्टे विश्वतो दधदिति । पूर्णाहुती[3] ॥१६॥ हुत्वाग्निहोत्रमारप्स्यमानो[1] दशहोत्रा । हुत्वा दर्श-पूर्णमासावारप्स्यमानश्चतुर्होत्रा । हुत्वा चातुर्मास्यान्यारप्स्यमान पञ्चहोत्रा । हुत्वा पशुबन्धे[2] षड्ढोत्रा । हुत्वा[3] सोमे सप्तहोत्रा ॥१७॥

विज्ञायते[1] च[2] । कर्मादिष्वेतैर्जुहुयात् । पूतो देवलोकान्समश्नुत इति हि[3] ब्राह्मणम् । इति हि ब्राह्मणम् ॥१८॥

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने सप्तमोऽध्यायः ॥

अथातश्चान्द्रायणस्य कल्प[1] व्याख्यास्याम ॥१॥ शुक्लचतुर्दशीमुपवसेत् ॥२॥ केशश्मश्रुलोमनखानि[1] वापयित्वापि वा श्मश्रूण्येवाहत वासो वसान सत्य ब्रुवन्ना-वसथमभ्युपेयात्[2] ॥३॥

[6]for a year, for a month, or for twenty-four, twelve, six, or three days. [7]He should not eat meat, engage in sex, or sit on anything above the floor, and recoil from uttering an untruth

[8]Living on milk is the primary rule Or else, eating only a barley dish, he should perform the twelve-day arduous penance (B 2 2 38) Alternatively, he may beg for almsfood [9]On these sorts of occasions Ksatriyas take barley gruel, and Vaiśyas curd

[10]In the morning, after putting wood into the sacred fire as prescribed for a cooked oblation and spreading sacred grass all around the fire, he completes the rites up to the Agnimukha and then makes offerings of ghee into the sacred fire, reciting these three passages: "O gods, whatever offense we have committed against the gods ."; "Whatever debt I have contracted without gambling . ", and "May he give you the fullness of life on every side ". [11]He should offer ghee at each verse

[12]He makes four offerings of ghee with the Sruva spoon, reciting. "The strength in the lion, the tiger, the panther ", and makes offerings of ghee reciting the four "Returner" verses. "O Fire, O Returner, return to us with fullness of life .. ", "O Fire, O Angiras, may your returns be a hundredfold ", "Return again with strength ", and "Return with wealth, O Fire " Firewood in hand, he remains at the place meant for the patron of the sacrifice and worships the fire, reciting the twelve-verse hymn "We announce to the Fire common to all men " [13]Reciting the verse,

> If I have ever committed a sin by thought or word, free me from all that,
> you, whom I have praised, for you know the truth, Svāhā! (TA 2 6 2)

he puts a piece of wood into the sacred fire and gives the priestly fee

[14]The rites from Jaya to the giving of a cow as the priestly fee are well known. [15]Only one person performs the fire services

[16]At the setting up of the sacred fires, on the other hand, full oblations of ghee are offered, while reciting: "O gods, whatever offense we have committed against the gods ", "Whatever debt I have contracted without gambling ", and "May he give you the fullness of life on every side . ". [17]One who is going to perform the daily fire sacrifice after making these oblations should use the Ten-hotra text. One who is going to perform a new-moon or a full-moon sacrifice after making these oblations should use the Four-hotra text One who is going to perform a seasonal sacrifice after making these oblations should use the Five-hotra text One who is going to perform an animal sacrifice after making these oblations should use the Six-hotra text One who is going to perform a Soma sacrifice after making these oblations should use the Seven-hotra text

[18]It is stated, moreover: "Let him make an offering with these Kūsmānda verses at the start of any rite Purified in this manner, he will attain the world of the gods" (TA 2 7 5). So states a Brāhmaṇa text.

Lunar Penance

8 [1]Next, we will explain the rules of the lunar penance [2]On the fourteenth day in the fortnight of the waxing moon he should fast [3]He should get the hair of

तस्मिन्नस्य[1] सकृत्प्रणीतोऽग्निररण्योर्निर्मन्थ्यो वा ।।४।। ब्रह्मचारी सुहृत्प्रैषायोपकल्पीस्यात्[1] ।।५।। हविष्यं च व्रतोपायनीयम्[1] ।।६।।

अग्निमुपसमाधाय संपरिस्तीर्याग्निमुखात्कृत्वा[1] पक्वाज्जुहोति ।।७।। अग्नये[1] या तिथि[2] स्यात्रक्षत्राय सदैवताय । अत्राह गोरमन्वतेति चान्द्रमसीं पञ्चमी द्यावापृथिवीभ्यां षष्ठीमहोरात्राभ्यां सप्तमीं रौद्रीमष्टमी सौरीं नवमी वारुणीं दशमीमैन्द्रीमेकादशीं वैश्वदेवी[3] द्वादशीमीति ।।८।। अथापरा: समामनन्ति दिग्भ्यश्च सदैवताभ्य[1] उरोरन्तरिक्षाय सदैवताय[2] ।।९।।

नवोनवो भवति जायमान इति सौविष्टकृती[1] हुत्वाथैतद्धविरुच्छिष्ट कसे[2] वा चमसे वा व्युद्धृत्य हविष्यैर्व्यञ्जनैरुपसिच्य पञ्चदश पिण्डान्प्रकृतिस्थान्प्राश्नाति ।।१०।। प्राणाय[1] त्वेति प्रथमम् । अपानाय त्वेति द्वितीयम् । व्यानाय त्वेति तृतीयम् । उदानाय त्वेति चतुर्थम् । समानाय त्वेति पञ्चमम् । यदा चत्वारो द्वाभ्या पूर्वम् । यदा त्रयो द्वाभ्या द्वाभ्या[2] पूर्वौ । यदा द्वौ द्वाभ्यां पूर्वं त्रिभिरुत्तरम्[3] । एक सर्वे[4] ।।११।।

निग्राभ्या स्थेति ।

पीत्वाथाज्याहुतीरुपजुहोति[1] ।

प्राणापानव्यानोदानसमाना मे शध्यन्ता ज्योतिरह विरजा विपाप्मा
भूयास स्वाहा[2] ।

वाङ्मन० ।

शिर: पाणि० ।

त्वक्चर्ममास० ।

his head, beard, and body shaved and his nails clipped—or just get his beard shaved—and, wearing a new set of clothes and speaking the truth, enter the fire hall

[4]A fire should be brought to that place for him a single time, or it may be produced by twirling the fire-drills (B 1.14.18 n.) [5]A student friend of his should be at hand to carry out his directions. [6]He eats sacrificial food for the duration of the vow

[7]After putting wood in the sacred fire and spreading sacred grass all around it, he completes all the rites up to the Agnimukha and offers in the fire portions of the cooked food—[8]to Fire; to the lunar day on which the offering is made, to the lunar mansion together with its deity, the fifth to the moon, reciting the verse: "Here indeed did they recognize ..."; the sixth to heaven and earth; the seventh to the day and the night; the eighth to Rudra; the ninth to the sun, the tenth to Varuṇa; the eleventh to Indra, and the twelfth to the All-gods [9]Tradition, moreover, records further oblations to the cardinal directions together with their respective deities and to the wide expanse of mid-space together with its deity.

[10]After he has made the offering to Fire who makes the offering flawless, reciting. "Being born, it becomes ever new ...", he serves the remainder of the sacrificial oblation into the Kamsa bowl or the Camasa vessel; pours sauces fit for sacrifice over it, and eats fifteen regular-size lumps—[11]the first, saying "Your are for the out-breath!"; the second, saying "Your are for the in-breath!", the third, saying "Your are for the inter-breath!", the fourth, saying "Your are for the up-breath!"; and the fifth, saying "Your are for the link-breath!" When he eats only four lumps, he eats the first reciting the first two formulas; when he eats only three lumps, he eats the first reciting the first two and the second reciting the second two, when he eats only two lumps, he eats the first reciting the first two and the second reciting the last three, and when he eats only one lump, he eats it reciting all the formulas *

[12]He then drinks water, saying,

> You are the waters heard by the gods Refresh my life Refresh my out-breath Refresh my in-breath. Refresh my inter-breath Refresh my sight Refresh my hearing Refresh my mind. Refresh my speech Refresh my body Refresh my limbs Refresh my offspring Refresh my house Refresh my men Refresh me together with my men. May my men never go thirsty (TS 3 1 8.1)

and afterwards makes additional offerings of ghee, reciting these seven texts

May my out-breath, in-breath, inter-breath, up-breath, and link-breath become purified May I become the radiant, free of dust and evil! Svāhā!

May my speech, mind, sight, hearing, taste, smell, semen, intelligence, intentions, and desires become purified. May I become the radiant, free of dust and evil! Svāhā!

May my head, hands, feet, sides, back, belly, thighs, penis, sexual organs, and anus become purified May I become the radiant, free of dust and evil! Svāhā!

May my outer and inner skin, flesh, blood, fat, marrow, sinews, and bones become purified. May I become the radiant, free of dust and evil! Svāhā!

शद्बस्पर्शरूप° ।

पृथिव्यप्तेजो° ।

अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमया मे शुध्यन्ता ज्योतिरह विरजा विपाप्मा भूयास स्वाहेति सप्तभिरनुवाकै[3] ।।१२।।

जयप्रभृति सिद्धमा धेनुवरप्रदानात्[1] ।।१३।। सौरीभिरादित्यमुपतिष्ठते[1] चान्द्रमसीभिश्चन्द्रमसम् ।।१४।। अग्ने त्व सु जागृहीति सविशञ्जपति ।।१५।। त्वमग्ने व्रतपा असीति प्रबुद्धः ।।१६।।

स्त्रीशूद्रैर्नाभिभाषेत मूत्रपुरीषे नावेक्षेत ।।१७।। अमेध्यं दृष्ट्वा जपति । अबद्ध मनो दरिद्र चक्षु सूर्यो ज्योतिषां श्रेष्ठो दीक्षे मा मा हासीरिति ।।१८।।

प्रथमायामपरपक्षस्य चतुर्दश ग्रासान् ।।१९।। एवमेकापचयेनामावास्याया[1] ।।२०।। अमावास्यायां[1] ग्रासो न विद्यते ।।२१।। अथ[1] प्रथमाया पूर्वपक्षस्यैक. । द्वौ द्वितीयायाम्[2] ।।२२।। एवमेकोपचयेना[1] पौर्णमास्या[2] ।।२३।। पौर्णमास्या[1] स्थालीपाकस्य जुहोत्यग्नये या[2] तिथि.[3] स्यान्नक्षत्रेभ्यश्च सदैवतेभ्य ।।२४।। पुरस्ताच्छ्रोणाया अभिजितः सदैवतस्य हुत्वा गा ब्राह्मणेभ्यो दद्यात् ।।२५।।

तदेतच्चान्द्रायण पिपीलिकामध्यम् । विपरीत यवमध्यम् ।।२६।। अतोऽन्यतरच्चरित्वा[1] सर्वेभ्य. पातकेभ्य पापकृच्छुद्धो[2] भवति ।।२७।। कामाय कामायैतदाहार्यमित्याचक्षते[1] ।।२८।। य कामं[1] कामयते तमेतेनाप्नोति[2] ।।२९।। एतेन वा[1] ऋषय आत्मान शोधयित्वा पुरा कर्माण्यसाधयन् । तदेतद्धन्य पुण्यं[2] पुत्र्य[3] पौत्र्य[4] पशव्यमायुष्य स्वर्ग्यं यशस्य[5] सार्वकामिकम् ।।३०।। नक्षत्राणा द्युतिं[1] सूर्याचन्द्रमसोरेव[2] सायुज्यं सलोकतामाप्नोति[3] य उ चैनदधीते । य उ चैनदधीते ।।३१।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने अष्टमोऽध्यायः ॥

अथातोऽनश्नत्पारायणविधिं[1] व्याख्यास्याम. ।।१।। शुचिवासा स्याच्चीरवासा[1] वा ।।२।। हविष्यमन्नमिच्छेदप[1] फलानि वा ।।३।।

May my (bodily constituents of) sound, touch, visible appearance, taste, and smell become purified May I become the radiant, free of dust and evil! Svāhā!

May my (bodily constituents of) earth, water, fire, wind, and space become purified May I become the radiant, free of dust and evil! Svāhā!

May my (body) made of food, breath, mind, intelligence, and bliss become purified May I become the radiant, free of dust and evil! Svāhā! (cf. MNU 440–56)

[13]The rites from the Jaya offering to the giving of a fine cow are well known. [14]He worships the sun reciting the solar verses, and the moon reciting the lunar verses [15]He recites softly, "Keep awake, O Fire . .", as he goes to sleep; [16]and "You, O Fire, are the guardian of vows .. ", as he wakes up

[17]Let him not speak with women or Śūdras, or look at urine or excrement. [18]Should he happen to see such filth, let him recite softly "My mind was out of control, and my sight was wayward. The sun is the best of the celestial lights May you, O Consecration, forsake me not!" (TS 3 1 1.1–2)

[19]On the first day of the fortnight of the waning moon, he eats fourteen mouthfuls [20]In this manner he decreases his food by one mouthful a day until the new moon [21]No food is taken on the new-moon day [22]Then, on the first day of the fortnight of the waxing moon, he eats one mouthful, and two on the second day [23]In this manner he increases by one mouthful a day until the full moon. [24]On the full-moon day, he offers an oblation of cooked food to the fire, to the lunar day on which it is offered, and to the lunar mansions together with their respective deities [25]Having first made an offering to the lunar mansion Abhijit that comes before Śrona,* as well as to its deity, he should give a cow to Brahmins.

[26]What has been described above is the lunar penance with its middle like that of an ant. When it is done in the opposite way, its middle is like that of a barley grain *

[27]When a sinner performs either of these, he become purified of all his sins causing loss of caste [28]They say that this may be performed to obtain any type of wish; [29]by this a man obtains whatever he wishes [30]It is by means of this that in ancient times the seers purified themselves and accomplished their goals It procures wealth, merit, sons, grandsons, cattle, long life, heaven, and fame, as well as everything one desires. [31]A man who recites this obtains the splendor of the lunar mansions, as well as union with and residence in the same world as the sun and the moon themselves.

Vedic Recitation while Fasting

9 [1]Next, we will describe the procedure of reciting the complete Veda while fasting [2]The performer should be dressed in clean clothes or a bark garment [3]and try to procure food fit for a sacrifice or water and fruits

ग्रामात्प्राची वोदीची वा[1] दिशमुपनिष्क्रम्य गोमयेन गोचर्ममात्र चतुरश्र[2] स्थण्डिलमुपलिप्य प्रोक्ष्य[3] लक्षणमुल्लिख्याद्भिरभ्युक्ष्याग्निमुपसमाधाय[4] संपरिस्तीर्यैताभ्यो देवताभ्यो जुहुयात् । अग्नये स्वाहा[5] । प्रजापतये स्वाहा[6] । सोमाय स्वाहा[7] । विश्वेभ्यो देवेभ्यः[8] स्वयंभुव[9] ऋग्भ्यो यजुर्भ्य सामभ्योऽथर्वभ्य.[10] श्रद्धायै प्रज्ञायै मेधायै श्रियै ह्रियै[11] सवित्रे सावित्र्यै सदसस्पतयेऽनुमतये च[12] ।।४।।

हुत्वा वेदादिमारभेत[1] सततमधीयीत ।।५।। नान्तरा व्याहरेत्र[1] चान्तरा विरमेत्[2] ।।६।। अथान्तरा व्याहरेदथान्तरा[1] विरमेत्ति[2] प्राणानायम्य[3] वृत्तान्तादेवारभेत[4] ।।७।। अप्रतिभायां[1] यावता कालेन न[2] वेद तावन्तं कालं[3] तदधीयीत[4] स यदाजानीयादृक्तो[5] यजुष्ट. सामत इति ।।८।। तद्ब्राह्मणं तच्छान्दस[1] तद्दैवतमधीयीत[2] ।।९।।

द्वादश वेदसंहिता[1] अधीयीत[2] । यदनेनानध्याये[3]ऽधीयीत यद्गुरव कोपिता यान्यकार्याणि[4] भवन्ति[5] ताभि पुनीते । शुद्धमस्य पूत ब्रह्म[6] भवति[7] ।।१०।। अत ऊर्ध्वं संचय ।।११।। अपरा[1] द्वादश वेदसहिता[2] अधीत्य[3] ताभिरुशनसो लोकमवाप्नोति ।।१२।। अपरा[1] द्वादश वेदसंहिता[2] अधीत्य[3] ताभिर्बृहस्पतेर्लोकमवाप्नोति ।।१३।। अपरा[1] द्वादश वेदसंहिता[2] अधीत्य[3] ताभि प्रजापतेर्लोकमवाप्नोति ।।१४।। अनश्नन्सहितासहस्रमधीयीत[1] । ब्रह्मभूतो[2] विरजो[3] ब्रह्म भवति ।।१५।।

सवत्सरं भैक्ष[1] प्रयुञ्जानो दिव्य चक्षुर्लभते ।।१६।। षण्मासान्यावकभक्षश्चतुरो मासानुदकसक्तुभक्षो[1] द्वौ मासौ फलभक्षो मासमब्भक्षो[2] द्वादशरात्र वाप्राश्नन्[3] क्षिप्रमन्तर्धीयते ज्ञातीन्पुनाति सप्तावरान्सप्त पूर्वानात्मान[4] पञ्चदश[5] पङ्क्तिं च पुनाति ।।१७।।

तामेतां देवनिश्रयणीत्याचक्षते[1] ।।१८।। एतया वै देवा देवत्वमगच्छन्नृषय ऋषित्वम् ।।१९।। तस्य ह[1] वा एतस्य यज्ञस्य[2] त्रिविध एवारम्भकाल[3] प्रात सवने माध्यदिने सवने ब्राह्मे वापररात्रे ।।२०।। त वा एत प्रजापति सप्तर्षिभ्य· प्रोवाच सप्तर्षयो महाजज्ञवे महाजज्ञुर्ब्राह्मणेभ्य[1] । ब्राह्मणेभ्य ।।२१।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने नवमोऽध्यायः ॥

उक्तो वर्णधर्मश्चाश्रमधर्मश्च[1] ।।१।।

अथ खल्वयं पुरुषो याप्येन कर्मणा मिथ्या वा चरत्ययाज्यं वा याजय-

[4]Setting out from the village towards the east or the north, he should apply a coat of cowdung on and sprinkle with water a quadrangular area of ground the size of a cow's hide (B 1.10.1 n); draw auspicious lines on it; and sprinkle the area with water. He should then put firewood into the fire, spread Kuśa grass around it, and offer oblations to these gods: "To Fire, Svāhā! To Prajāpati, Svāhā! To Soma, Svāhā! To All-gods. To Svayambhu To Ṛg-verses To Yajus-formulas To Sāman-chants To Athavan-formulas To Faith. To Intelligence. To Wisdom To Prosperity To Modesty. To Savitṛ. To Sāvitrī To the Guardian of the Abode To Assent."

[5]After making these offerings, he should start reciting from the very beginning of the Veda and continue the recitation without interruption [6]During the recitation he should neither talk nor pause [7]Should he talk or pause during the recitation, let him control his breath three times and start reciting from the exact point where he left off [8]If he cannot remember* a passage, he should recite a passage he knows for as long as he fails to remember,* substituting Ṛg-verses for Ṛg-verses, Yajus-formulas for Yajus-formulas, and Sāman-chants for Sāman-chants; [9]he may recite the Brāhmaṇa text connected with and the deity and meter of the forgotten passage

[10]He should recite the Vedic Collection twelve times If he has recited the Veda during forbidden times, angered his elders (A 1 6 32 n), or done forbidden things, this recitation cleanses him of all that The Veda he possesses becomes purified and cleansed [11]If he recites more than that, the results accumulate [12]By reciting the Vedic Collection twelve more times, he obtains the world of Uśanas [13]By reciting the Vedic Collection an additional twelve times, he obtains the world of Bṛhaspati [14]By reciting the Vedic Collection a further twelve times, he obtain the world of Prajāpati [15]Should he recite the Vedic Collection one thousand times without eating, becoming Brahman and free from stain, he become Brahman

[16]If he lives on almsfood for one year, he obtains divine vision [17]By living on barley for six months, on water and barley meal for four months, on fruits for two months, or on water for one month, or fasting completely for twelve days, he obtains the power to disappear suddenly, he purifies his relatives—seven before him, seven after him, with himself as the fifteenth, and he purifies those alongside whom he eats (A 2.17.21 n)

[18]This, they say, is the ladder of gods [19]By means of this, evidently, the gods obtained their status as gods, as also the seers their status as seers [20]Now, there are just three times when this sacrifice can be started. at the time of the morning or the midday Soma pressing, or during the night's last watch sacred to Brahman (B 2 17 22 n). [21]It was Prajāpati who disclosed this to the seven seers. The seven seers disclosed it to Mahājajñu, and Mahājajñu to Brahmins

Justification of Penance

10 [1]We* have explained the Law pertaining to the social classes and the Law pertaining to the orders of life.

[2]Now, when a man here commits foul actions or acts wrongly, officiates at sacrifices of people for whom it is forbidden to officiate, accepts gifts from people

त्यप्रतिग्राह्यस्य[1] वा प्रतिगृह्णात्यनाश्यान्नस्य[2] वान्नमश्नात्यचरणीयेन वा चरति ।।२।। तत्र प्रायश्चित्त कुर्यान्न[1] कुर्यादिति मीमासन्ते[2] ।।३।।

न हि कर्म क्षीयत इति ।।४।। कुर्यादित्येव[1] ।।५।। पुनस्तोमेनेष्ट्वा[1] पुन सवनमायान्तीति[2] विज्ञायते[3] ।।६।। अथाप्युदाहरन्ति[1] । सर्वं पाप्मानं तरति तरति ब्रह्महत्या योऽश्वमेधेन यजत इति ।।७।। अग्निष्टुता वाभिशस्यमानो[1] यजेतेति च[2] ।।८।।

तस्य निष्क्रयणानि जपस्तपो होम उपवासो दानम् ।।९।। उपनिषदो[1] वेदादयो वेदान्ता. सर्वच्छन्द सु सहिता मधून्यघमर्षणमथर्वशिरो[2] रुद्रा[3] पुरुषसूक्त राजनरौहिणे[4] सामनी[5] बृहद्रथंतरे पुरुषगतिर्महानाम्न्यो महावैराज महादिवाकीर्त्यं ज्येष्ठसाम्नामन्यतमं[6] बहिष्पवमान[7] कूश्माण्ड्य[8] पावमान्य[9] सावित्री चेति पावनानि ।।१०।। उपसन्न्यायेन[1] पयोव्रतता शाकभक्षता फलभक्षता मूलभक्षता[2] प्रसृतियावको[3] हिरण्यप्राशनं[4] घृतप्राशन[5] सोमपानमिति मेध्यानि ।।११।। सर्वे शिलोच्चया सर्वा स्रवन्त्य सरित पुण्या[1] ह्रदास्तीर्थान्यृषिनिकेतनानि[2] गोष्ठक्षेत्रपरिष्कन्दा[3] इति देशा ।।१२।। अहिंसा[1] सत्यमस्तैन्य सवनेषूदकोपस्पर्शन गुरुशुश्रूषा[2] ब्रह्मचर्यमध शयनमेकवस्त्रतानाशक[3] इति तपासि ।।१३।। हिरण्य गौर्वासोऽश्वो भूमिस्तिला[1] घृतमन्नमिति देयानि ।।१४।। सवत्सर[1] षण्मासाश्चत्वारस्त्रयो[2] द्वावेकश्चतुर्विंशत्यहो[3] द्वादशाह[4] षडहस्त्र्यहोऽहोरात्र एकाह[5] इति काला ।।१५।।

एतान्यनादेशे क्रियेरन् ।।१६।। एन सु गुरुषु गुरूणि लघुषु लघूनि ।।१७।। कृच्छ्रातिकृच्छ्रौ चान्द्रायणमिति सर्वप्रायश्चित्ति । सर्वप्रायश्चित्ति. ।।१८।।

॥ इति बौधायनीये धर्मसूत्रे तृतीयप्रश्ने दशमोऽध्यायः ॥

॥ इति तृतीयः प्रश्नः ॥

प्रायश्चित्तानि वक्ष्यामो नानार्थानि पृथक्पृथक् ।
तेषु तेषु च दोषेषु गरीयांसि लघूनि च ।।१।।

from whom it is forbidden to receive gifts, eats food given by people whose food it is forbidden to eat, or indulges in forbidden activities—[3]there is a debate as to whether such a man is required to perform a penance or not

[4]Some argue that an act can never be wiped out [5]But he is indeed required to do so, [6]as it is stated, "After offering the Punahstoma sacrifice, he gets to participate again in the Soma sacrifice " [7]Now, they also quote· "A man who offers a horse sacrifice overcomes all sins, he overcomes even the murder of a Brahmin" (SB 13 3 1.1); [8]and, "A heinous sinner (A 1 3 25 n) should offer the Agnistut sacrifice".

[9]The expiations for such a man are softly reciting prayers (A 1.15 1 n), austerity, ritual offering, fasting, and giving gifts. [10]Upanisads, the beginnings of the Vedas; the conclusions of the Vedas (*vedānta*), the Hymn-Collections of all the Vedas; the "Honey" verses, Aghamarsana hymn; Atharvaśiras; Rudra hymn; Purusa hymn; the Sāmans called Rājana, Rauhini, Bṛhat, Rathantara, Purusagati, Mahānāmnī, Mahāvairāja, and Mahādivākīrtya; any of the Jyestha Sāmans; Bahispavamāna Sāman; Kūṣmānda verses, Pāvamānī verses; and the Sāvitrī verse—these are the purificatory texts [11]To do the following in accordance with the rules of fasting * living on milk alone; eating only vegetables; eating only fruits, eating only roots; living on gruel made with one handful of barley, eating gold; eating ghee, and drinking Soma juice—these are the cleansing activities. [12]All mountains, all flowing rivers; sacred lakes, sacred fords, dwellings of seers, cow-pens, sacred grounds; and temples—these are the appropriate places [13]Practising non-injury, speaking the truth, refraining from theft, bathing at dawn, noon, and dusk, obedience to elders; chastity; sleeping on the floor, wearing a single garment, and fasting—these are the austerities. [14]Gold; cow, garment; horse; land, sesame seeds, ghee, and food—these are the gifts [15]One year, six months; four months, three months, two months, one month, twenty-four days, twelve days; six days, three days; a day and night, and one day—these are the lengths of time

[16]When no specific penance has been prescribed, people may perform these, [17]the heavier penances for grave sins and the lighter penances for minor sins. [18]The arduous penance (B 2 2 38), the very arduous penance (B 2 2 40), and the lunar penance (B 3.8) are expiations for all types of sins.

BOOK FOUR

Controlling the Breath as a Penance

1 [1]We will describe separately the penances meant for different offenses, both the heavier penances and the lighter ones

यद्यत्र हि भवेद्युक्तं तद्धि तत्रैव निर्दिशेत् ।
भूयो भूयो गरीय सु[1] लघुष्वल्पीयसस्तथा[2] ॥२॥

विधिना[1] शास्त्रदृष्टेन प्राणायामान्[2] समाचरेत् ।
यदुपस्थकृत पापं पद्भ्यां वा यत्कृत भवेत् ।
बाहुभ्यां मनसा वाचा श्रोत्रत्वग्घ्राणचक्षुषा ॥३॥

अपि[1] वा चक्षु· श्रोत्रत्वग्घ्राणमनोव्यतिक्रमेषु[2] त्रिभि प्राणायामै शुध्यति ॥४॥

शूद्रान्नस्त्रीगमनभोजनेषु[1] केवलेषु[2] पृथक्पृथक्सप्ताहं सप्त सप्त प्राणायामान्धारयेत् ॥५॥ अभक्ष्याभोज्यापेयानाद्यप्राशनेषु[1] तथापण्यविक्रयेषु मधुमांसघृततैलक्षारलवणावरान्नवर्जेषु[2] यच्चान्यदप्येवंयुक्तं द्वादशाहं[3] द्वादश द्वादश प्राणायामान्धारयेत् ॥६॥ पातकपतनीयोपपातकवर्जेषु[1] यच्चान्यदप्येवंयुक्तमर्धमासं[2] द्वादश द्वादश प्राणायामान्धारयेत् ॥७॥ पातकपतनीयवर्जेषु[1] यच्चान्यदप्येवंयुक्तं द्वादश द्वादशाहान्[2] द्वादश द्वादश प्राणायामान्धारयेत् ॥८॥ पातकवर्जेषु[1] यच्चान्यदप्येवंयुक्तं द्वादशार्धमासान्द्वादश द्वादश प्राणायामान्धारयेत् ॥९॥ अथ पातकेषु सवत्सर द्वादश द्वादश प्राणायामान्धारयेत् ॥१०॥

दद्याद्गुणवते[1] कन्या नग्निकां ब्रह्मचारिणे[2] ।
अपि वा गुणहीनाय नोपरुन्ध्याद्रजस्वलाम् ॥११॥

त्रीणि वर्षाण्यृतुमतीं य कन्यां न[1] प्रयच्छति[2] ।
स तुल्य भ्रूणहत्यायै[3] दोषमृच्छत्यसशयम् ॥१२॥

न याचते चेदेव स्याद्याचते चेत्पृथक्पृथक् ।
एकैकस्मिन्नृतौ दोषं पातक मनुरब्रवीत् ॥१३॥

त्रीणि वर्षाण्यृतुमती काङ्क्षेत पितृशासनम् ।
ततश्चतुर्थे वर्षे तु विन्देत सदृश पतिम् ।
अविद्यमाने सदृशे गुणहीनमपि श्रयेत् ॥१४॥

बलाच्चेत्प्रहृता[1] कन्या मन्त्रैर्यदि न सस्कृता ।
अन्यस्मै विधिवद्देया यथा कन्या तथैव सा ॥१५॥

निसृष्टाया हुते वापि[1] यस्यै[2] भर्ता म्रियेत स ।
सा चेदक्षतयोनि स्याद्गतप्रत्यागता सती ।
पौनर्भवेन[3] विधिना पुन संस्कारमर्हति ॥१६॥

[2] Let a man prescribe whichever is suitable for a particular case—heavier penances for severe offenses and lighter ones for minor offenses

[3] A man should control his breath several times in accordance with the rules given in authoritative texts for sins committed through his sexual organ, feet, hands, mind, speech, hearing, skin, smell, or sight.

[4]Alternatively, when he has committed transgressions through his sight, hearing, skin, smell, or mind, he is purified by controlling his breath three times.

[5]When someone eats the food given by a Śūdra or has sex with a Śūdra woman, for each such offense he should control his breath seven times a day for seven days. [6]When someone consumes forbidden or unfit food, forbidden drink, or improper food, sells forbidden goods with the exception of honey, meat, ghee, sesame oil, spices, salt, or inferior food, or commits other similar offenses, he should control his breath twelve times a day for twelve days. [7]When someone commits a sin—except a grievous, non-grievous, or secondary sin causing loss of caste—, he should control his breath twelve times a day for half a month [8]When someone commits a sin—except a grievous or non-grievous sin causing loss of caste—, he should control his breath twelve times a day for twelve times twelve days [9]When someone commits a sin—except a grievous sin causing loss of caste—, he should control his breath twelve times a day for twelve half-months [10]When someone commits a grievous sin causing loss of caste, on the other hand, he should control his breath twelve times a day for one year

Offenses Regarding Marriage

[11] A man should give his daughter in marriage while she is still "naked" (G 18 23 n) to a man of good qualities who has maintained his vow of chastity, or even to a man lacking good qualities, let him not hold back a girl who has started to menstruate

[12] If a man does not give his daughter in marriage within three years after she has reached puberty, he undoubtedly incurs a guilt equal to that of performing an abortion (A 1.19 15 n)

[13] That is the case if there is no suitor, but if there are suitors, then he incurs that guilt each time Manu has declared that he becomes guilty of a grievous sin causing loss of caste at each of her menstrual periods

[14] For three years a girl who has reached puberty should heed her father's orders But after that, in the fourth year, she may choose a husband of equal station If a man of equal station is not found, she may even turn to a man lacking good qualities

[15] If a virgin has been forcibly abducted but has not been married with the recitation of ritual formulas, she may be given in marriage to another man in accordance with the rules, she is in every respect like a virgin.

[16] If the husband dies after a girl has been given away or after the nuptial offering has been made, and she returns home after going away, she may be given in marriage again following the procedure of a second marriage, provided she is still a virgin

त्रीणि वर्षाण्यृतुमतीं यो भार्यां नाधिगच्छति ।
स तुल्य भ्रूणहत्यायै[1] दोषमृच्छत्यसशयम् ।।१७।।
ऋतुस्नातां[1] तु यो भार्या सनिधौ नोपगच्छति[2] ।
पितरस्तस्य तं मासं[3] तस्मिन् रजसि शेरते ।।१८।।
ऋतौ नोपैति यो भार्यामनृतौ यश्च गच्छति[1] ।
तुल्यमाहुस्तयोर्दोषमयोनौ यश्च[2] सिञ्चति ।।१९।।
भर्तु प्रतिनिवेशेन या भार्या स्कन्दयेद्वृतम् ।
तां ग्राममध्ये विख्याप्य[1] भ्रूणघ्नीं निर्धमेद्गृहात्[2] ।।२०।।
ऋतुस्नातां न चेद्गच्छेन्नियता[1] धर्मचारिणीम्[2] ।
नियमातिक्रमे तस्य प्राणायामशत स्मृतम्[3] ।।२१।।
प्राणायामान्पवित्राणि[1] व्याहृती[2] प्रणव[3] तथा ।
पवित्रपाणिरासीनो ब्रह्म नैत्यकमभ्यसेत् ।।२२।।
आवर्तयेत्सदा युक्त प्राणायामान्पुन. पुन. ।
आ केशान्तान्नखाग्राच्च[1] तपस्तप्यत उत्तमम् ।।२३।।
निरोधाज्जायते वायुर्वायोरग्निश्च जायते ।
तापेनापो[1]ऽधिजायन्ते[2] ततोऽन्त· शुध्यते त्रिभि ।।२४।।
योगेनावाप्यते ज्ञान योगो धर्मस्य लक्षणम् ।
योगमूला गुणा· सर्वे तस्माद्युक्त सदा भवेत् ।।२५।।
प्रणवाद्यास्त्रयो[1] वेदा प्रणवे पर्यवस्थिता ।
प्रणवो[2] व्याहृतयश्चैव[3] नित्य ब्रह्म सनातनम् ।।२६।।
प्रणवे नित्ययुक्तस्य व्याहृतीषु च सप्तसु ।
त्रिपदायां च गायत्र्या न भय विद्यते क्वचित् ।।२७।।
सव्याहृतिकां सप्रणवा गायत्री शिरसा सह ।
त्रि· पठेदायतप्राण[1] प्राणायाम. स उच्यते ।।२८।।
सव्याहृतिका सप्रणवा. प्राणायामास्तु षोडश ।
अपि भ्रूणहन मासात्पुनन्त्यहरहर्धृता[1] ।।२९।।
एतदाद्य तप श्रेष्ठमेतद्धर्मस्य लक्षणम् ।
सर्वदोषोपघातार्थमेतदेव[1] विशिष्यते ।।
एतदेव विशिष्यत इति ।।३०।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने प्रथमोऽध्यायः ॥

Marital Offenses

17 If a man does not have sexual intercourse for three years with his wife who menstruates, he incurs a guilt equal to that of performing an abortion (A 1 19 15 n).

18 If a man does not have sexual intercourse with his wife after she has taken the bath that concludes her menstrual period when she is nearby, his ancestors will lie during that month in her menstrual discharge

19 One who does not have sex with his wife during her season (A 2 1 17 n), and one who has sex with her outside her season, as also one who deposits his semen in a place other than the vagina (B 3.7.2 n)—they all incur the same guilt

20 When a wife suppresses her menstrual periods* out of antipathy towards her husband, he should bring her to the middle of the village, declare her to be an abortionist, and drive her away from his house

21 *If a man does not have sexual intercourse with his virtuous and* disciplined wife after she has taken the bath that concludes her menstrual period, for that transgression he should control his breath one hundred times

Yogic Practice and Control of Breath

22 Seated with purificatory grass in hand, he should control his breath and recite the purificatory texts, the Calls, the syllable OM, and the daily portion of the Veda

23 Constantly practising Yoga, he should control his breath repeatedly, generating the most extreme heat of austerity up to the very tips of his hair and nails.

24 The suppression of breath generates wind; fire arises from wind, and fire gives rise to water By these three, therefore, he is purified internally

25 By Yoga one obtains knowledge. Yoga is the mark of the Law All good qualities are rooted in Yoga Therefore, one should constantly practice Yoga

26 The syllable OM is the beginning and end of the three Vedas. The syllable OṂ and the Calls constitute the eternal Veda

27 When a man is constantly devoted to the recitation of OM, the seven Calls, and the three-footed Gāyatrī verse, no danger will ever befall him

28 When someone recites the Gāyatrī together with OM, the Calls, and the Śiras formula while controlling his breath, it is called the control of breath

29 Controlling the breath sixteen times every day while reciting the Calls and the syllable OM cleanses even an abortionist (A 1.19 15 n) within one month

30 The best austerity begins with this This is the mark of the Law And to wipe out all sins, this is the most excellent means

प्रायश्चित्तानि[1] वक्ष्यामो नानार्थानि पृथक्पृथक् ।
तेषु तेषु च दोषेषु गरीयांसि लघूनि च ॥१॥
यद्यत्र हि भवेद्युक्त तद्धि तत्रैव निर्दिशेत् ।
भूयो भूयो गरीय सु लघुष्वल्पीयसस्तथा[1] ॥२॥
विधिना शास्त्रदृष्टेन प्रायश्चित्तानि निर्दिशेत् ॥३॥
प्रतिग्रहीष्यमाणस्तु प्रतिगृह्य तथैव च ।
ऋचस्तरत्समन्यस्तु[1] चतस्रः परिवर्तयेत् ॥४॥
अभोज्याना तु सर्वेषामभोज्यान्नस्य भोजने[1] ।
ऋग्भि स्तरत्समन्दीभिर्मार्जन[2] पापशोधनम्[3] ॥५॥
भ्रूणहत्याविधिस्त्वन्यस्तं तु वक्ष्याम्यत परम् ।
विधिना येन मुच्यन्ते पातकेभ्योऽपि सर्वशः ॥६॥
प्राणायामान् पवित्राणि व्याहृती प्रणव तथा ।
जपेदघमर्षण सूक्त[1] पयसा द्वादश क्षपा· ॥७॥
त्रिरात्र वायुभक्षो वा क्लिन्नवासा[1] प्लुत शुचि ॥८॥
प्रतिषिद्धांस्तथाचारानभ्यस्यापि पुन पुन[1] ।
वारुणीभिरुपस्थाय[2] सर्वपापै. प्रमुच्यत इति[3] ॥९॥

अथावकीर्ण्यमावास्याया निश्यग्निमुपसमाधाय दार्विहोमिकी[1] परिचेष्टां कृत्वा द्वे आज्याहुती जुहोति । कामावकीर्णोऽस्म्यवकीर्णोऽस्मि काम कामाय स्वाहा । कामाभिद्रुग्धोऽस्म्यभिद्रुग्धोऽस्मि काम कामाय स्वाहेति[2] ॥१०॥ हुत्वा[1] प्रयताञ्जलि कवातिर्यङ्ङग्निमुपतिष्ठेत[2] ।

स मा सिञ्चन्तु मरुत. समिन्द्र स बृहस्पति ।
स मायमग्नि सिञ्चत्वायुषा च बलेन चायुष्मन्तं करोत[3] मेति ।

प्रति हास्मै मरुत प्राणान्दधति[4] प्रतीन्द्रो बलं प्रति बृहस्पतिर्ब्रह्मवर्चस प्रत्यग्निरितरत्सर्वम् । सर्वतनुर्भूत्वा[5] सर्वमायुरेति[6] । त्रिरभिमन्त्रयेत[7] । त्रिषत्या हि देवा इति विज्ञायते ॥११॥

योऽपूत इव मन्येत आत्मानमुपपातकै[1] ।
स हुत्वैतेन विधिना सर्वस्मात्पापात्प्रमुच्यते ॥१२॥

Purificatory Texts

2

[1]We will describe individual penances meant for various types of offenses, both the heavier penances and the lighter ones

[2–3]Let a man prescribe whichever is suitable for a particular case—heavier penances for severe offenses and lighter ones for minor offenses Let him prescribe penances in accordance with the rules given in authoritative texts.

[4]A man who has intended to accept, as also a man who has actually accepted gifts [from someone from whom it is forbidden to accept gifts], should recite the four Taratsamandī verses.

[5]When someone has eaten unfit food or food given by unfit persons, the way to remove his sin is to wash himself while reciting the Taratsamandī verses

[6]Next, I will declare an alternate procedure for expiating the murder of a Brahmin (A 1 19 15 n), a procedure by which a man is freed also from every type of grievous sin causing loss of caste

[7–8]During twelve nights, living on milk and controlling his breath, he should recite softly the purificatory texts, the Calls, the syllable OM, and the Aghamarsana hymn Alternatively, he becomes pure by bathing and then remaining in his wet clothes for three nights, subsisting on nothing but air.

[9]Even if a man has habitually engaged in forbidden practices over and over again, he is freed from all sins by worshipping with the Vāruṇī verses.

[10]Now, a student who has broken his vow of chastity should put firewood into the sacred fire on the night of the new moon, perform the preliminary rites of a Darvīhoma, and make two offerings of ghee, saying: "O Lust, I am a man who has broken his vow of chastity! I am a man who has broken his vow of chastity, O Lust! To Lust, Svāhā! O Lust, I have done wrong! I have done wrong, O Lust! To Lust, Svāhā!" [11]After making this offering, he should join his palms together and, turning somewhat sideways, worship the fire, saying.

> May the Maruts pour upon me, may Indra and Bṛhaspati, and may this fire pour upon me long life and strength May they make me live long (TA 2.18)

The Maruts, indeed, give him back the vital breaths, Indra the strength, Bṛhaspati the luster of vedic knowledge, and fire everything else. He is made whole in his body and lives his full life span. Let him then address the gods repeating the formulas three times; "for the gods", it is stated, "are triply true" (TS 3 4.10.5)

[12]When a man feels that he is in some way stained by a secondary sin causing loss of caste, he is freed from all sins by making a fire offering according to the above procedure

अपि वानाद्यापेयप्रतिषिद्धभोजनेषु दोषवच्च कर्म कृत्वाभिसधिपूर्वमनभिसंधि-पूर्वं[1] वा शूद्रायां च[2] रेत सिक्त्वायोनौ वाब्लिङ्गाभिर्वारुणीभिश्चोपस्पृश्य[3] प्रयतो भवति ॥१३॥ अथाप्युदाहरन्ति ।

अनाद्यापेयप्रतिषिद्धभोजने[1]
विरुद्धधर्माचरिते[2] च कर्मणि ।
मतिप्रवृत्तेऽपि[3] च पातकोपमैर्[4]
विशुध्यतेऽथापि च सर्वपातकै. ॥१४॥

त्रिरात्र वाप्युवसस्त्रिरह्नोऽभ्युपयन्नप[1] ।
प्राणानात्मनि संयम्य त्रि॰ पठेदघमर्षणम् ।
यथाश्वमेधावभृथ एवं[2] तन्मनुरब्रवीत् ॥१५॥

विज्ञायते च[1] ।

चरण पवित्र वितत पुराण
येन पूतस्तरति दुष्कृतानि ।
तेन पवित्रेण शुद्धेन पूता
अति पाप्मानमराति तरेमेति ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने द्वितीयोऽध्यायः ॥

प्रायश्चित्तानि[1] वक्ष्यामोऽविख्यातानि[2] विशेषत ।
समाहितानां युक्तानां प्रमादेषु कथ भवेत् ॥१॥

ओपूर्वाभिर्व्याहृतिभि.[1] सर्वाभि.[2] सर्वपातकेष्वाचामेत् ॥२॥ यत्प्रथममाचामति[1] तेनर्ग्वेदं प्रीणाति यद्द्वितीय[2] तेन यजुर्वेदं[3] यत्तृतीय[4] तेन सामवेदम्[5] ॥३॥ यत्प्रथम परिमार्ष्टि तेनाथर्ववेद[1] यद्द्वितीय तेनेतिहासपुराणम्[2] ॥४॥ यत्सव्य पाणि प्रोक्षति पादौ शिरो हृदय[1] नासिके चक्षुषी श्रोत्रे नाभि चोपस्पृशति[2] तेनौषधिवनस्पतय॰ सर्वाश्च देवता॰ प्रीणाति[3] । [4]तस्मादाचमनादेव सर्वस्मात्पापात्प्रमुच्यते ॥५॥

अष्टौ[1] वा समिध आदध्यात्[2] । देवकृतस्यैनसोऽवयजनमसि स्वाहा । मनुष्य-कृतस्यैनसोऽवयजनमसि स्वाहा । पितृकृतस्यैनसोऽवयजनमसि स्वाहा । आत्मकृत-स्यैनसोऽवयजनमसि स्वाहा । यद्दिवा च नक्त चैनश्चकृम तस्यावयजनमसि स्वाहा ।

13 When someone, moreover, has consumed unfit food or forbidden drink or food, or performed a sinister rite, whether it is done deliberately or not, and when someone deposits his semen in a Śūdra woman or in a place other than the vagina (B 3 7 2 n), he becomes purified by bathing while reciting the Ablinga and Vāruṇī verses 14 Now, they also quote:

> Whether he has consumed unfit food or forbidden drink or food, performed rites that are against the Law, and even committed deliberately sins comparable to sins causing loss of caste—he is cleansed of all that, and even of every sin causing loss of caste
>
> 15 Or he may fast for three nights, bathe three times a day, and recite the Aghamarṣaṇa hymn while controlling his breath Manu has declare this to be equal to taking part in the bath that concludes a horse sacrifice

16 It is also said

> This purificatory procedure has been displayed of old, purified by which one passes beyond evil deeds Purified by that spotless means of purification, may we pass beyond evil and adversity

Penances for Secret Sins

3 1 We will describe specifically the penances for secret sins—what should be done when people who are collected and controlled commit mistakes.

2 For all sins causing loss of caste, a man should sip water while reciting all the Calls preceded by the syllable OM 3 When he sips water the first time, he gladdens thereby the Ṛgveda When he sips water the second time, he gladdens thereby the Yajurveda And when he sips water the third time, he gladdens thereby the Sāmaveda 4 When he wipes his lips the first time, he gladdens thereby the Atharvaveda And when he wipes his lips the second time, he gladdens thereby the Itihāsa-Purāna. 5 When he sprinkles water on his left hand, and when he applies water to his feet, head, heart, nostrils, eyes, ears, and navel, he gladdens thereby plants and trees, as well as all the deities Therefore, a man is freed from all sins by just sipping water

6 Alternatively, he may offer eight pieces of firewood in the fire, saying:

You are the expiation of sins committed against the gods, Svāhā!
You are the expiation of sins committed against human beings, Svāhā!
You are the expiation of sins committed against the forefathers, Svāhā!
You are the expiation of sins committed against myself, Svāhā!
You are the expiation of sins that we have committed during the day and the night, Svāhā!
You are the expiation of sins we have committed while asleep or awake, Svāhā!

यत्स्वपन्तश्च जाग्रतश्चैनश्चकृम तस्यावयजनमसि स्वाहा । यद्विद्वांसश्चाविद्वासश्चैन-श्चकृम तस्यावयजनमसि स्वाहा । एनस एनसोऽवयजनमसि स्वाहेति ।।६।।

एतैरष्टाभिर्हुत्वा[1] सर्वस्मात्पापात्प्रमुच्यते ।।७।। अथाप्युदाहरन्ति ।

अघमर्षण[1] देवकृत शुद्धवत्यस्तरत्समा[2] ।
कूश्माण्ड्य.[3] पावमान्यश्च[4] विरजा[5] मृत्युलाङ्गलम्[6] ।
दुर्गा व्याहृतयो रुद्रा[7] महादोषविनाशनाः ।
महादोषविनाशना इति[8] ।।८।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने तृतीयोऽध्यायः ॥

प्रायश्चित्तानि[1] वक्ष्यामोऽविख्यातानि[2] विशेषत· ।
समाहितानां युक्ताना प्रमादेषु कथ भवेत् ।।१।।

ऋत च सत्यं चेति । एतदघमर्षणं त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।२।। आयं[1] गौः पृश्निरक्रमीदिति । एतामृच त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।३।। द्रुपदादिवेन्मुमुचान[1] इति । एतामृच त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।४।। हृस. शुचिषदिति । एतामृचं त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।५।। अपि[1] वा सावित्री[2] पच्छोऽर्द्धर्चशस्तत. समस्ता[3] त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।६।। अपि[1] वा व्याहृतीर्व्यस्ता समस्ताश्चेति त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।७।। अपि वा प्रणवमेव त्रिरन्तर्जले पठन्सर्वस्मात्पापात्प्रमुच्यते ।।८।।

तदेतद्धर्मशास्त्र[1] नापुत्राय नाशिष्याय नासवत्सरोषिताय दद्यात् ।।९।। सहस्र[1] दक्षिण[2] ऋषभैकादश[3] गुरुप्रसादो वा । गुरुप्रसादो वा ।।१०।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने चतुर्थोऽध्यायः ॥

अथात. सप्रवक्ष्यामि सामर्ग्यजुरथर्वणाम्[1] ।
कर्मभिर्यैरवाप्नोति क्षिप्र कामान्मनोगतान् ।।१।।
जपहोमेष्टियन्त्राद्यै[1] शोधयित्वा[2] स्वविग्रहम् ।
साधयेत्सर्वकर्माणि नान्यथा सिद्धिमश्नुते ।।२।।
जपहोमेष्टियन्त्राणि करिष्यन्नादितो द्विज ।
शुक्लपुण्यदिनर्क्षेषु केशश्मश्रूणि वापयेत् ।।३।।

You are the expiation of sins that we have committed knowingly or unknowingly, *Svāhā!*

You are the expiation of each and every sin, Svāhā! (Cf VS 8 13; TS 3.2 5.7)

[7]By making offerings with these eight formulas, one is freed from all sins [8]Now, they also quote:

> Aghamarsana, Devakṛta, Śuddhavatī, Taratsama, Kūṣmānda, Pāvamānī, Virajā, Mṛtyulāṅgala, Sāvitrī verse, the Calls, and the Rudras wipe out the great sins

4 [1]We will describe specifically the penances for secret sins—what should be done when people who are collected and controlled commit mistakes

[2]When a man recites three times the Aghamarsana hymn "The right and the truth ". while standing in water, he is freed from all sins. [3]When a man recites three times the verse, "The spotted bull has come ", while standing in water, he is freed from all sins. [4]When a man recites three times the verse "As one released from the stake .", while standing in water, he is freed from all sins [5]When a man recites three times the verse, "The goose seated in the light ", while standing in water, he is freed from all sins [6]Or else, when a man recites the Sāvitrī verse three times, first foot by foot, then half-verse by half-verse, and finally the entire verse, while standing in water, he is freed from all sins [7]Or, when a man recites the Calls three times, first individually and then collectively, while standing in water, he is freed from all sins. [8]Or, when a man recites just the syllable OM three times while standing in water, he is freed from all sins.

[9]One should not impart this Treatise of Law to someone who is not one's son or pupil or who has not lived with him for at least one year. [10]The fee is one thousand, or ten cows with a bull, or the teacher's kindness

RITES TO OBTAIN WISHES

Preliminary Purifications

5 [1]Now I will proclaim the rites of the Rg-, Sāma-, Yajur-, and Atharva-vedas by which a man will quickly obtain his heart's desires

[2]He should perform the rites only after purifying his body by the soft recitation of prayers, burnt offerings, oblations, and restrains He will not attain success otherwise.

[3]When he is about to engage in the soft recitation of prayers, make burnt offerings and oblations, and practise restraints, a Brahmin should first get his head and beard shaved and his nails clipped on an auspicious day and under an auspicious lunar mansion during the fortnight of the waxing moon

स्नायात्त्रिषवण[1] पायादात्मानं क्रोधतोऽनृतात् ।
स्त्रीशूद्रैर्नाभिभाषेत ब्रह्मचारी हविर्व्रत. ॥४॥
गोविप्रपितृदेवेभ्यो नमस्कुर्याद्दिवास्वपन्[1] ।
जपहोमेष्टियन्त्रस्थो दिवास्थानो निशासन[2] ॥५॥
प्राजापत्यो भवेत्कृच्छ्रो दिवा रात्रावयाचितम्[1] ।
क्रमशो वायुभक्षश्च द्वादशाहं त्र्यह त्र्यहम् ॥६॥
अहरेक तथा नक्तमज्ञात वायुभक्षणम्[1] ।
त्रिवृदेष परावृत्तो बालाना कृच्छ्र उच्यते ॥७॥
एकैक ग्रासमश्नीयात्पूर्वोक्तेन त्र्यह त्र्यहम् ।
वायुभष्यस्त्र्यहं चान्यदतिकृच्छ्र.[1] स उच्यते[2] ॥८॥
अम्बुभक्षस्त्र्यहानेतान्वायुभक्षस्तत.[1] परम् ।
कृच्छ्रातिकृच्छ्रस्तृतीयो[2] विज्ञेयः सोऽतिपावन ॥९॥
त्र्यहं त्र्यह पिबेदुष्ण पय सर्पि. कुशोदकम् ।
वायुभक्षस्त्र्यहं चान्यत्तप्तकृच्छ्र स उच्यते ॥१०॥
गोमूत्र गोमेयं क्षीर दधि सर्पि कुशोदकम् ।
एकरात्रोपवासश्च कृच्छ्र. सांतपन[1] स्मृत.[2] ॥११॥
गायत्र्यादाय[1] गोमूत्र गन्धद्वारेति गोमयम् ।
आ प्यायस्वेति च क्षीरं दधिक्राव्णेति वै दधि ।
शुक्रमसि. ज्योतिरित्याज्यं[2] देवस्य त्वेति[3] कुशोदकम्[4] ॥१२॥
गोमूत्रभागस्तस्यार्धं[1] शकृत्क्षीरस्य तु त्रयम्[2] ।
द्वय दध्नो घृतस्यैक[3] एकश्च कुशवारिण[4] ।
एवं सातपन[5] कृच्छ्र.[6] श्वपाकमपि शोधयेत्[7] ॥१३॥
गोमूत्रं गोमय चैव क्षीरं दधि[1] घृतं तथा[2] ।
पञ्चरात्र तदाहार पञ्चगव्येन शुध्यति ॥१४॥
यतात्मनो[1]ऽप्रमत्तस्य द्वादशाहमभोजनम् ।
पराको नाम कृच्छ्रोऽयं सर्वपापप्रणाशन[2] ॥१५॥
गोमूत्रादिभिरभ्यस्तमेकैक तं[1] त्रिसप्तकम् ।
महासातपन[2] कृच्छ्र वदन्ति ब्रह्मवादिन ॥१६॥
एकवृद्ध्या सिते पिण्डानेकहान्यासिते[1] तत ।

[4] Let him bathe at dawn, noon, and dusk; guard himself from anger and untruth, not speak with women or Śūdras, remain chaste; and eat only food fit for sacrifice

[5] Let him pay homage to cows, Brahmins, ancestors, and gods and refrain from sleeping during the day, and, engaged in the soft recitation of prayers, in making burnt offerings and oblations, and in practising restraints, let him remain standing during the day and seated during the night

[6] When during twelve days a man successively eats only during the daytime for three days and during the night for three days, eats food given unasked during three days, and lives on air during three days, that is the arduous penance sacred to Prajāpati

[7] When a man eats one day during the daytime and the next day during the night, the following day eats what is given unasked, and lives on air the last day, and repeats this three times, it is called the arduous penance of children.

[8] When someone eats a single mouthful of food a day during the first three three-day periods according to rules given above and lives on air during the final three days, it is called the very arduous penance

[9] When a man lives on water during those three-day periods and lives on air during the final three days, this third type should be known as penance beyond the very arduous penance, which is highly purifying

[10] When a man drinks only hot milk, hot ghee, and a hot decoction of Kuśa grass during the three three-day periods respectively, and lives on air during the final three days, it is called the hot-arduous penance

[11] When a man subsists on cow's urine, cowdung, milk, curd, ghee, and a decoction of Kuśa grass for one day each, and on the final day lives on air, tradition calls that the Sāntapana penance

[12–13] He takes the cow's urine with the Gāyatrī formula, the cowdung with the formula "Perceived by the smell ", the milk with the formula "Swell up ", the curd with the formula "Of Dadhikrāvan ", the ghee with the formula "You are the sheen ", and the decoction of Kuśa grass with the formula "Aroused by god Savitṛ " He mixes one part of cow's urine, half that amount of cowdung, three parts of milk, two parts of curd, one part of ghee, and one part of the Kuśa decoction This is the Sāntapana penance, it purifies even a Śvapāka

[14] When a man subsists one day each on cow's urine, cowdung, milk, curd, and ghee for five days, he is purified by these five products of the cow

[15] When a man, self-controlled and vigilant, lives without eating for twelve days, that arduous penance is called Parāka, it effaces all sins

[16] When a man lives one day each on cow's urine and so forth for a total of seven times three days, vedic savants call that arduous penance the Great-Sāntapana

[17] When a man observes two fasts during the two fortnights, increasing the food eaten by one mouthful during the fortnight of the waxing moon

पक्षयोरुपवासौ द्वौ तद्धि चान्द्रायणं स्मृतम् ॥१७॥
चतुर[1] प्रातरश्नीयात्पिण्डान्विप्र समाहित[2] ।
चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं चरेत्[3] ॥१८॥
अष्टावष्टौ[1] मासमेक पिण्डान्मध्यदिने स्थिते ।
नियतात्मा हविष्यस्य यतिचान्द्रायणं चरेत्[2] ॥१९॥
यथाकथंचित्पिण्डाना द्विजस्तिस्रस्त्वशीतय· ।
मासेनाश्नन्हविष्यस्य चन्द्रस्यैति[1] सलोकताम् ॥२०॥
यथोद्यश्चन्द्रमा हन्ति जगतस्तमसो भयम्[1] ।
एवं[2] पापाद्भयं हन्ति द्विजश्चान्द्रायण चरन्[3] ॥२१॥
कणपिण्याकतक्राणि यवाचामो[1]ऽनिलाशन ।
एकत्रिपञ्चसप्तेति पापघ्नोऽय तुलापुमान् ॥२२॥
यावक· सप्तरात्रेण वृजिनं हन्ति देहिनाम् ।
सप्तरात्रोपवासो[1] वा दृष्टमेतन्मनीषिभि. ॥२३॥
पौषभाद्रपदज्येष्ठास्वार्द्राकाशातपाश्रयात्[1] ।
त्रीञ्छुक्लान्मुच्यते पापात्पतनीयादृते द्विज. ॥२४॥
गोमूत्र गोमय क्षीरं दधि सर्पि. कुशोदकम् ।
यवाचामेन[1] संयुक्तो[2] ब्रह्मकूर्चो[3]ऽतिपावन ॥२५॥
अमावास्या निराहार पौर्णमास्या तिलाशन ।
शुक्लकृष्णकृतात्पापान्मुच्यतेऽब्दस्य पर्वभि. ॥२६॥
भैक्षाहारोऽग्निहोत्रिभ्यो[1] मासेनैकेन शुध्यति ।
यायावरवनस्थेभ्यो दशभि पञ्चभिर्दिनै ॥२७॥
एकाहधनिनोऽन्नेन[1] दिनेनैकेन शुध्यति ।
कापोतवृत्तिनिष्ठस्य[2] पीत्वाप शुध्यते त्रिभि.[3] ॥२८॥
ऋग्यजु सामवेदाना वेदस्यान्यतमस्य[1] वा ।
पारायण त्रिरभ्यस्येदनश्नन्सोऽतिपावन· ॥२९॥
अथ चेत्त्वरते कर्तुं दिवसं[1] मारुताशन. ।
रात्रौ जलस्थितो[2] व्युष्ट प्राजापत्येन तत्समम् ॥३०॥

and decreasing by one mouthful during the fortnight of the waning moon, the traditional texts call it the lunar penance

18 When a Brahmin eats four lumps of food in the morning with a collected mind and four lumps after sunset, he is performing the lunar penance of children.

19 When a man, self-controlled, eats eight lumps of food fit for sacrifice at noon each day for one month, he is performing the lunar penance of ascetics.

20 When a Brahmin eats eighty times three (240) lumps of food fit for sacrifice during one month in any manner whatsoever, he attains the same world as the moon

21 As the moon, when it rises, removes the fear of darkness from the world, so a Brahmin, when he performs the lunar penance, removes the fear of sin

22 When a man subsists on rice alone for one day, on oil-cake for three days, on watered buttermilk for five day, and on barley water for seven days, and lives on air for one day, it is the Tulāpuruṣa penance that destroys sins

23 Living on barley gruel, as also a seven-day fast, wipes out the sins of embodied beings within seven day—this was discovered by wise men.

24 By remaining in wet clothes during the fortnight of the waxing moon in the lunar month December–January, by living in the open air during the same fortnight in August–September, and by exposing himself to the sun during the same fortnight in May–June, a Brahmin is freed from all sins except those that cause loss of caste

25 Cow's urine, cowdung, milk, curd, ghee, and a decoction of Kuśa grass when mixed with barley water is the highly purifying Brahmakūrca.

26 When a man fasts on new-moon days and eats only sesame seeds on full-moon days, within the course of one year he will be freed from sins committed during the fortnights of the waxing and waning moon

27 Subsisting on almsfood obtained from Brahmins who perform the daily fire sacrifice purifies a man in one month, whereas subsisting on almsfood obtained from Yāyāvaras (B 3 1 1) purifies him in ten day, and from forest hermits in five days

28 Subsisting on food obtained from a man who keeps provisions sufficient for a single day purifies a man in one day A man who subsists by drinking water given by a person living the Kāpotā life (B 3 2 15) is purified in three days.

29 A man should recite three times the Ṛg-, Yajur-, and Sāma-vedas or just one of these Vedas from beginning to end while fasting. That is an exceptional means of purification.

30 If, however, someone wants to finish it fast, let him live on air during daytime and spend the night standing in water until daybreak. That is equal to the arduous penance sacred to Prajāpati (B 4.5.6)

गायत्र्याष्टसहस्रं[1] तु जपं[2] कृत्वोत्थिते[3] रवौ ।
मुच्यते सर्वपापेभ्यो यदि न[4] भ्रूणहा भवेत् ॥३१॥
योऽन्नदः सत्यवादी च भूतेषु कृपयास्थितः ।
पूर्वोक्तयन्त्रशुद्धेभ्यः सर्वेभ्यः सोऽतिरिच्यते ॥३२॥

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने पञ्चमोऽध्यायः ॥

समाधुच्छन्दसा[1] रुद्रा गायत्री प्रणवान्विता ।
सप्त व्याहृतयश्चैव जप्या पापविनाशना ॥१॥
मृगारेष्टिः पवित्रेष्टिस्त्रिहविः[1] पावमान्यपि ।
इष्टयः पापनाशिन्यो वैश्वानर्या[2] समन्विता[3] ॥२॥
इदं चैवापरं गुह्यमुच्यमानं निबोधत ।
मुच्यते सर्वपापेभ्यो महतः[1] पातकादृते ॥३॥
पवित्रैर्मार्जनं कुर्वन् रुद्रैकादशिनीं[1] जपन्[2] ।
पवित्राणि घृतैर्जुह्वत्प्रयच्छन्हेमगोतिलान्[3] ॥४॥
योऽश्नीयाद्यावकं पक्वं गोमूत्रे सशकृद्रसे[1] ।
सदधिक्षीरसर्पिष्के[2] मुच्यते सोऽहसः क्षणात् ॥५॥
प्रसूतो[1] यश्च शूद्रायां येनागम्या च लङ्घिता ।
सप्तरात्रात्प्रमुच्येते[2] विधिनैतेन तावुभौ ॥६॥
रेतोमूत्रपुरीषाणां प्राशनेऽभोज्यभोजने ।
पर्याधानेज्ययोरेतत्परिवित्ते[1] च[2] भेषजम्[3] ॥७॥
अपातकानि[1] कर्माणि कत्वैव[2] सुबहून्यपि ।
मुच्यते सर्वपापेभ्य इत्येद्वचनं सताम् ॥८॥
मन्त्रमार्गप्रमाणं तु विधानं समुदीरितम् ।
भरद्वाजादयो[1] येन ब्रह्मणः सात्मतां[2] गताः ॥९॥
प्रसन्नहृदयो विप्रः प्रयोगादस्य कर्मणः ।
कामांस्तांस्तानवाप्नोति ये ये कामा हृदि स्थिताः ।
ये ये कामा हृदि स्थिता इति[1] ॥१०॥

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने षष्ठोऽध्यायः ॥

निवृत्तः पापकर्मभ्यः प्रवृत्तः पुण्यकर्मसु ।
यो विप्रस्तस्य सिध्यन्ति विना यन्त्रैरपि क्रियाः ॥१॥

[31] By reciting the Gāyatrī verse eight thousand times at sunrise, a man is freed from all sins, provided he is not a murderer of a learned Brahmin

[32] A man who distributes food, speaks the truth, and is full of compassion to creatures is far better than any man purified by the above mentioned restraints

6 [1] The Rudra verses accompanied by the Mādhuchandas hymns, the Gāyatrī verse together with the syllable OM, and the seven Calls should be recited; they wipe out sins

[2] The Mṛgāra, the Pavitreṣṭi, the Trihavis, and the Pāvamānī, together with the Vaiśvānarī, are the offerings that wipe out sins

[3–4] Listen further to this other secret that I will disclose A man is freed from all sins except the grievous sins causing loss the of caste by washing himself while reciting the purificatory verses (B 3 10 10), by reciting softly the eleven Rudra verses, by making oblations of ghee while reciting the purificatory verses, and by giving gold, a cow, and sesame seeds

[5] When a man eats barley gruel cooked in cow's urine together with liquid cowdung, curd, milk, and ghee, he is instantly freed from sin.

[6] A man who fathers a child from a Śūdra woman, as also a man who has sexual intercourse with a woman with whom sex is forbidden—both are freed from their sins in seven days by this method

[7] It is also the remedy for consuming semen, urine, or feces and for eating unfit food, as well as for a younger brother who establishes his sacred fire, performs the Soma sacrifice, or gets married before his older brother

[8] A man is thus freed from all his sins, even if he has committed a very large number of them, provide they do not entail loss of caste—that is the judgement of virtuous men

[9] This procedure, which is based on the authority of the vedic tradition, is declared to be that by which the likes of Bharadvāja attained the same nature as Brahman

[10] When a Brahmin perform this rite with a tranquil heart, he obtains whatever his heart desires.

7 [1] When a Brahmin has turned away from sinful acts and practices meritorious deeds, his rites will succeed even without practising the above restraints

ब्राह्मणा ऋजवस्तस्माद्यद्यदिच्छन्ति[1] चेतसा ।
तत्तदासादयन्त्याशु[2] सशुद्धा[3] ऋजुकर्मभि.[4] ।।२।।
एवमेतानि यन्त्राणि तावत्कार्याणि धीमता ।
कालेन यावतोपैति विग्रह[1] शुद्धिमात्मन[2] ।।३।।
एभिर्यन्त्रैर्विशुद्धात्मा[1] त्रिरात्रोपोषितस्तत· ।
तदारभेत[2] येनर्द्धि[3] कर्मणा प्राप्तुमिच्छति ।।४।।
क्ष्मापवित्र[1] सहस्राक्षो मृगारोऽहोमुचौ[2] गणौ ।
पावमान्यश्च कूश्माण्ड्यो[3] वैश्वानर्य[4] ऋचश्च या· ।।५।।
घृतौदनेन[1] ता जुह्वत्सप्ताह[2] सवनत्रयम् ।
मौनव्रती[3] हविष्याशी निगृहीतेन्द्रियक्रिय·[4] ।।६।।
सिहे[1] म इत्यपां पूर्णे पात्रेऽवेक्ष्य चतुष्पथे ।
मुच्यते सर्वपापेभ्यो महत पातकादपि ।।७।।
वृद्धत्वे यौवने बाल्ये य कृत पापसचय. ।
पूर्वजन्मसु चाज्ञानात्तस्मादपि[1] विमुच्यते[2] ।।८।।
भोजयित्वा द्विजानन्ते पायसेन ससर्पिषा[1] ।
गोभूमितिलहेमानि[2] भुक्तवद्भ्य प्रदाय च ।।९।।
विप्रो भवति पूतात्मा निर्दग्धवृजिनेन्धन ।
काम्याना कर्मणा योग्यस्तथाधानादिकर्मणाम्[1] ।।१०।।

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने सप्तमोऽध्यायः ॥

अतिलोभात्प्रमादाद्वा य करोति क्रियामिमाम् ।
अन्यस्य सोंऽहसाविष्टो गरगीरिव[1] सीदति ।।१।।
आचार्यस्य पितुर्मातुरात्मनश्च क्रियामिमाम् ।
कुर्वन्भात्यर्कवद्विप्र. सा कार्यैपामत क्रिया ।।२।।
क एतेन सहस्राक्ष पवित्रेणाकरोच्छुचिम् ।
अग्नि वायु रवि सोम यमादींश्च[1] सुरेश्वरान् ।।३।।
यत्किंचित्पुण्यनामेह[1] त्रिषु लोकेषु विश्रुतम्[2] ।
विप्रादि तत्कृत केन[3] पवित्रक्रिययानया ।।४।।
प्राजापत्यमिद गुह्य[1] पापघ्नं[2] प्रथमोद्भवम् ।
समुत्पन्नान्यत. पश्चात्पवित्राणि सहस्रश ।।५।।

2 Upright Brahmins, therefore, purified by upright activities, accomplish whatever they have set their minds on.

3 Thus a wise man should practice these restraints until such time as he achieves the purity of his body

Gaṇa Oblation for Securing Wishes

4 Having purified himself by these restraints and fasted for three nights, he should commence the rite by which he seeks to achieve success

5–7 Ksmāpavitra, Purusa hymn, Mṛgāra verses, the two Ganas* called Aṃhomuca, Pāvamānī verses, Kūśmāndī verses, and Vaiśvānarī verses—by offering ghee and rice in the sacred fire at dawn, noon, and dusk for seven days while reciting these formulas, as he remains silent, eating food fit for sacrifice, and controlling his senses and actions, and by gazing into a pot full of water placed at a cross-roads while reciting "Into the lion my ...", a man is freed from all sins, even from grievous sins causing loss of caste.

8 He is freed also from the sins he has heaped up unintentionally in his old age, youth, and childhood, as well as in his previous births

9–10 When, at the conclusion of that rite, he feeds Brahmins with milk-rice mixed with ghee and, after they have eaten, presents them with cows, land, sesame seeds, and gold—that Brahmin, his sins burnt up like a kindling stick, becomes purified and ready to perform rites for securing wishes, as also rites such as the establishment of the sacred fires

8 1 If a man performs this rite for someone else either though excessive greed or though carelessness, he becomes tainted with sin and perishes as if he had drunk poison

2 A Brahmin who performs this rite for the sake of his teacher, father, mother, or himself shines forth like the sun Therefore, one may perform this rite for them.

3 The Creator made the Thousand-eyed god pure by means of this purificatory rite, as also Fire, Wind, Sun, Moon, Yama, and the other gods.

4 Whatever holy name there is in this world, a name such as "Brahmin" known across the three worlds, the Creator made it by means of this purificatory rite.

5 This secret of Prajāpati was the first rite to be created for destroying sins Thousands of other purificatory rites were produced after that

योऽब्दायनर्तुपक्षाहाञ्जुहोत्यष्टौ[1] गणानिमान् ।
पुनाति चात्मनो वश्यान्दश पूर्वान्दशावरान्[2] ॥६॥
ज्ञायते[1] चामरैर्द्युस्थै[2] पुण्यकर्मेति भूस्थित ।
देववन्मोदते भूय. स्वर्गलोकेपि पुण्यकृत् ॥७॥
एतानष्टौ गणान् होतुं न शक्नोति यदि द्विज ।
एकोऽपि तेन होतव्यो रजस्तेनास्य नश्यति ॥८॥
सूनवो यस्य शिष्या वा जुह्वत्यष्टौ[1] गणानिमान् ।
अध्यापनपरिक्रितैरहस.[2] सोऽपि मुच्यते ॥९॥
धनेनापि परिक्रीतैरात्मपापजिघासया[1] ।
हावनीया ह्यशक्तेन नावसाद्य. शरीरधृक्[2] ॥१०॥
धनस्य क्रियते त्याग: कर्मणा सुकृतामपि ।
पुसोऽनृणस्य पापस्य विमोक्ष क्रियते क्वचित् ॥११॥
विमुक्तो[1] विधिनैतेन सर्वपापार्णसागरात् ।
आत्मान मन्यते शुद्ध समर्थ कर्मसाधने[2] ॥१२॥
सर्वपापार्णमुक्तात्मा[1] क्रिया आरभते तु या[2] ।
अयत्नेनैव ता[3] सिद्धि[4] यान्ति शुद्धशरीरिण[5] ॥१३॥
प्राजापत्यमिदं पुण्यमृषिणा[1] समुदीरितम् ।
इदमध्यापयेन्नित्यं[2] धारयेच्छृणुतेऽपि वा[3] ।
मुच्यते सर्वपापेभ्यो[4] ब्रह्मलोके महीयते[5] ॥१४॥
यान्सिषाधयिषुर्मन्त्रान्द्वादशाहानि[1] ताञ्जपेत् ।
घृतेन पयसा दध्ना प्राश्य निश्योदन सकृत् ॥१५॥
दशवार[1] तथा होम[2] सर्पिषा सवनत्रयम्[3] ।
पूर्वसेवा[4] भवेदेषा[5] मन्त्राणा कर्मसाधने ।
मन्त्राणां कर्मसाधन इति[6] ॥१६॥

॥ इति बौधायनीये धर्मसूत्रे चतुर्थप्रश्ने अष्टमोऽध्याय: ॥

॥ इति चतुर्थः प्रश्नः ॥

॥ इति बौधायनधर्मसूत्रं समाप्तम् ॥

6 A man who offers this Gana oblation for a year, for half a year, for a season, for a fortnight, or for a day purifies his ten ancestors and his ten descendants

7 And, while he is still on earth, he will become known to the gods in heaven as a man of meritorious deeds, and, as a man who has performed meritorious deeds, he will also rejoice in heaven like a god

8 If a Brahmin is unable to offer all these eight Gana oblations, he should offer at least one of them, and it will destroy his stains

9 When someone's children or pupils offer the eight Gana oblations, through the agency of these individuals, whom he has bought by his instruction, he is also freed from sin

10 When someone is unable to perform them himself, he may pay some people to offer these oblations with the desire of destroying his sins, an embodied man should not torment himself

11 Money is donated to secure the success of even proper rites In some rites it frees a man without debt from his sin

12 Freed from the surging ocean of sin by this rite, a man should consider himself purified and competent to perform rites successfully.

13 And when, freed from the torrent of all sins, someone undertakes any rite, it will become successful effortlessly for that man with a purified body

14 When someone teaches this ceaselessly, recalls it, or even listens to it, he will be freed from all sins and become exalted in the world of Brahman

15 A man should recite softly for twelve days those formulas by which he seeks to secure his wishes, eating once a day at night rice mixed with ghee, milk, and curd

16 To secure one's wishes, one should offer the oblation together with ghee in the fire ten times at dawn, noon, and dusk, before he recites those formulas.

That concludes the Baudhāyana Dharmasūtra.

Vasiṣṭha Dharmasūtra

THIS Dharmasūtra has been handed down as an independent treatise unconnected to any Kalpasūtra. Traditionally, Vasistha has been associated with the Ṛgveda, and this is attested to by Kumārila (PMS 1.3 15) Like Gautama, this text is divided into chapters, reflecting the practice of later Smṛtis. Probably because it did not have the benefit of an ancient commentary, this Dharmasūtra does not have a strong manuscript tradition and contains some very corrupt passages

Führer's first edition (1883) was based on only five manuscripts, and in the Preface to the second edition (1914) he confesses that he was able to find only one additional manuscript. The commentary of Kṛsnapandita was written in Benares in the middle of the nineteenth century and is of little value Fuhrer appears to have depended heavily on this edition For the present edition I have used two other manuscripts from Nepal and citations in several medieval sources

Although much of the text is in sūtra-style prose, manuscripts and editions identify this as "Dharmaśāstra" or "Smṛti" Indeed, as I have pointed out in the introduction (pp 6), Vasistha represents a transitional phase from the prose Dharmasūtras to the verse Smṛtis. Manuscripts regularly call the text "dharmaśāstra" or "smṛti" I have discussed the probable date and geographical provenance of Vasistha in the Introduction (pp 4–10)

The description of the manuscripts and editions, as well as the critical apparatus to the edition containing variants and the explanatory notes to the translation are found in pp. 614–56.** Given the wide use of Fuhrer's edition and Buhler's translation, I have maintained the sūtra division established by them, even when my edition departs from their division When I have departed from their division or when I have eliminated a sūtra, I have given their sūtra number within brackets (see, e g, 3 63, 7.9)

CONTENTS

28 21 1. YAp (742) -गोत्रार्थसवद्धा — 2 YAp (742) विभजेरन्. — 3. A, Ka2, Bühler's mss , YAp (742), YMt (2.136), PaM-Vy (357) वानपत्यस्य; Stenzler, My, Vm, YBk (2 139–40) चानपत्यस्य, which is supported by Maskarin, who comments· चशब्दादाचार्य· शिष्यश्च सामार्थ्यात्सर्वाभावे; Haradatta. स्त्री तु सर्वै. सगोत्रादिभि समुच्चीयते.

28 22 1 YMt (2.136) om.

28 25 1 KKT-Vy (691), YBk (2.148), SmR-Vi (523), PaM-P (373) -शुल्कं (but शुल्क· in KKT com)

28.27 1 YBk (2.142) अयास-, SmR-Vi (598) असंसृष्टवि-.

28.28 1. PaM-Vy (364) संसृष्टो

28 29 1 YBk (2.125) om एव.

28.30 1 My, Vm, YBk (2 144) स्वयमार्जित- — 2 SmR-Vi (502) -तमवैद्याय वैद्यो नाकामो — 3. PaM-Vy (378) स्वयमर्जित चैव वैद्येभ्यो वैद्य दद्यात्

28 31 1 Ka2 भजेरन्

28 32 1 SmR-Vi (551) -क्षेत्रजदत्तापविद्धकृत्रिमगूढोत्पन्ना

28 32–3 *A natural son lineage:* for definitions of these types of sons, see B 2 3 14–28

28.33 1 Buhler's ms. P एते तु गोत्रभाज:

28.34 1 My, Vm -शिनो वौरसा-, KKT-Vy (712) औरसाभावे

28 35 1 SmR-Vi (537) राजन्पुत्रो गणसपत्रो ज्येष्ठतुल्यभाक्.

28 38 1. KKT-Vy (701) adds तुल्यभाक्.

28.40 1 PaM-Vy (201) तथासवर्णा-, MMe (9.156) omits अपि, A -न्याय्यवृत्तो. — 2 Ka2 om — 3 YAp (720) लभेतेत्येकेषाम्

28 43 1. SmR-Vi (493) adds तु.

28.44 1. Ka2 भागार्हे

28.45 1 A -लोमास्तु

28.47 1. PaM-Vy (381) om. — 2 YMt (2.118–9), PaM-Vy (381) add अविभाग..

28 49 1 KKT-B (490 om. — 2. Maskarin (My, Vm), KKT-B (49) प्रागुत्तमा: त्रय. — 3 Ka2 त्रयश्चाश्र-. — 4. A, Ka2, My, Vm, KKT-B (49) omit इति — 5. KKT-B (49) omits परिषदित्याचक्षते

28 50 1. KKT-B (49) omits यदाह.

28 51 1 Ka2 -प्रभावो; Maskarin (My, Vm) यमप्रभवौ, explaining यमशब्देन संसारनिवृत्तिरुच्यते — 2. KKT-B (49) omits हिंसानुग्रहयोगेषु; Maskarin (My, Vm) makes a new sūtra of भूताना -योगेषु.

Baudhāyana Dharmasūtra

The edition of the Baudhāyana Dharmasūtra given here is based on the critical edition prepared by E Hultzsch His first edition was published in 1884 using only six manuscripts (M, Ci, Ct, O, D, K)· D, K Devanāgarī; M, Ci Grantha, O a transcript of Malayalam, Ct Telugu, For his second edition published in 1922, Hultzsch used seven additional manu*scripts (B, S, N, P, H, G, Cs), as well as the Mysore edition of 1907. Of these,* N and P are in the Grantha script I give below Hultzsch's descriptions of the manuscripts with minor stylistic changes The numeral "1" after a siglum indicates a correction made in the manuscript

B Queen's College, Benares Paper; Nāgarī, 30 folios; relatively correct Colophon इद पुस्तक बोडसोपनामकलक्ष्मणेन लिखित ॥ स्वार्थं परार्थं च ॥ योगेश्वर्यै नम ॥ मीती (probably Hindi *mitī*, "date") सवत् १८७६ शके १७४१ (= 1818 CE) विकृतिनामसवत्सरे चैत्रकृष्ण ४ शुक्रवारे समाप्त ॥

D Deccan College collection on 1868–69, no 6 Devanāgarī; 28 folios.

G Aufrecht's *Sanskrit-Handschriften in Munchen*, No 104, p. 49 Nāgarī This also follows ms D, although it has fewer errors than ms H. The reading of G has been accepted at 1 3 35, 37; 2 6 19.

H Aufrecht's *Sanskrit-Handschriften in München*, No 251, p 184 Nāgarī; full of errors, generally reproduces errors found in ms D As in the latter, the following are omitted *in* H 4 3, 2 8 *5 to* 2 11 *15, it also follows the transposition at* 4.5 1.

K Elphinstone College collection of 1867-68, class VI, no 2. Devanāgarī, 38 folios, written in Kolapur in Śaka 1789

M No. 610/1929 of the Madras Government collection Palm-leaf, 78 folios, Grantha; a few corrections in Nandināgarī. The ms is much injured by time, use, and insects Several pieces were found to be broken off since the negligent Devanāgarī transcript belonging to Buhler was made.

N An old ms belonging to Hultzsch Palm-leaf; Grantha, 32 folios, damaged.

O A Devanāgarī transcript of a Malayalam ms discovered by Mr Seshagiri Śāstrī of Madras O2 means the corrections from another ms. that Śāstrī entered on this ms with red ink

P A modern manuscript belonging to Hultzsch Palm-leaf, Grantha, 58 folios

S Obtained in Surat by Hultzsch Paper; Nāgarī, 33 folios; full of errors of all sorts

The following mss beginning with the initial "C" contains also Govindasvāmin's commentary.

CI A ms presented by Burnell to the India Office Library, box 61, no 40. Palm-leaf, 163 folios, Grantha, Hultzch comments. "A careless Devanāgarī transcript belonging to Bühler was of great help, as the original is very trying to the eyes"

3 7 1 All mss. except 1st ed , M गर्भादिसंख्या (but corrected to by Hultzch in 1st ed , p 174). — 2. Ci, Ct, Cm, Cs, O1, D, K, P -पनयेत्, B -पनयेत, S -पनयत्

3 8 1 Ci, Ct, Cm add उपनयीत

3 10 1 Ct, Cs, M, O, N, P -पूर्वेण

3.10–15 *According to . each class*· in all these statements, the first refers to Brahmins, the second to Ksatriyas, and the third to Vaiśyas

3 11 *Gāyatrī initiation* the year in which people of the three classes are initiated is related to the number of syllables in each foot of the meter used in their initiation. Gāyatrī has eight, Tristubh eleven, and Jagatī twelve. For the actual verses in these meters that a student is taught, see Kane 1962–75, II. 302.

3 12 1 1st ed. (M, O, Ci, Ct), Cm इति after चतुर्विंशात्. Regarding अनात्यय see Haradatta on ĀpDh 1 1 27 and Wackernagel, Altind Gr II, 80; Bohtlingk (1885b) prefers अनत्यय here and at ĀpDh 1 1.27.

3 14 1 N अजिनानि only once

3 15 1 O, D, K, B, S -प्रमाणो — 2. O, D, K,B, S दण्डो, M, N, P दण्ड-, 1st ed (M), N, P add विशेषाः पूर्वोक्ताः, O, D, K, B, S add विशेषः पूर्वोक्त , the addition is a gloss coming from Gov याज्ञिकवृक्षविशेषाः पलाशादयो गृह्य एवोक्ताः

3.16 1 Ci, Ct, Cm, Cs, O1, D, K, B, S om. — 2 Cm, Ct, M1, D, S भिं — 3. N वर्धयन्.

3 17 1 1st ed. and all mss except P भवदन्त्या; cf. sūtra 16

3 19 1. N -दध्युः.

3 24 1. B नृत्य-; B, S -रणाभ्यञ्जनाञ्जनवर्जी

3 25 1. O1, D, K, B, S -संग्रहण

3 26 1. 1st ed and Cm connect दीर्घमायुः स्वर्गं चेप्सन् (Cm चेच्छन्) with the preceding sūtra, the 2nd ed follows Bühler's translation — 2 Cm, Cs, Ci, Ct place sūtra 26 after 29

3 31 1 O1, K समित्सार्यु-; Cs, Ci, Ct, N, P, B, D समिद्धार्यु-

3 32 1 1st ed (Ci, Ct, O1, M) -वादनमत्यन्तशः ; P, B, S, 02, D, K -वादयेदत्यन्तशः

In an exaggerated way: I follow Bohtlingk (1885c) in translating the ambiguous word *atyantaśah* Gov and, following him, Bühler takes it to mean "too close", that is, standing too close

3 34 1 Cs, Cm N -कटकेषु — 2 As Böhtlingk (1885c) notes, the ĀpŚr 15 20 18 reads चक्रीवत्

3 35 1 1st ed and all mss (except D, G) and Gov -नोच्छादन-, D नो–दन-, Cm, Cs, Ci, Ct -नाच्छादन-, G -नोत्सादन- (cf MDh 209, 211; ViDh 32.1), Cs -च्छिष्टानीति; cf MDh 2 209 and ViDh 32 6

3 36 1 1st and 2nd Ed , Cm, Ci, Ct (all following Gov) -वर्जन; all other mss. -वर्जं, which reading I have adopted. This sūtra and 37 are clearly connected to 35, and the meaning is that the student should behave towards the wife and son of the teacher just as towards the teacher "except" (-वर्जं) with respect to specific matters such as eating their leftovers See the parallel passages at ĀpDh 1 7 27, 30 (where -वर्जं occurs), GDh 2.31–2

3 36–7 *as also . the leftovers* Bühler, adopting the reading *-varjanam*, translated the two sūtras· "(But he) should avoid the remnants of food left by his (teacher's) son, though he may know the Veda together with the Aṅgas, and to assist at the the toilet of, to shampoo, to attend in the bath, and to eat the remnants of food left by a young wife of his (teacher) "

3 37 1 1st ed. and all mss except G, and Gov., -नोच्छादन-; Cm, Cs, Ci, Ct -नाच्छादन-; D -नो—दन-, G -नोत्सादन- (cf. MDh 209, 211, ViDh 32 1), *I follow* M, O2, D, K, Ct, Cm, N, P, B, S in reading -स्नापनोच्छिष्टव-, whereas 1st adn 2nd eds. omit उच्छिष्ट; 1st and 2nd ed, Cm -वर्जन (see note to previous sūtra). — 2. Cs, Ci, N, M, 02 add च युवत्यां, P, K add युवत्यां, this appears to be taken from Gov 's gloss: युवत्यामिति शेष .

3 38 1 B, S चानुतिष्ठेत्.

3 40 1 P दण्डवत् प्लुवेत्, N, B, S, O2, D, K दण्डवदाप्लुवेत्

3 43 1. B तयोस्तावदेव

3 45 1 P, B, S, O1, D, K *om* — 2 B1, O1, D, K -भिवादन

3.46 1 O न प्रत्य-, N, M -वादनमिति, B, S, D, K -वादन इति

3 47 *story of the young Āngirasa* this story is found in M 2 151–3 The wise young Āṅgirasa taught his relatives who were old enough to be his father and addressed them as "Little Sons". The relatives complained to the gods, and the gods told them that Āṅgirasa had acted properly, because a man without knowledge is a child and the man who teaches him is his father.

4 2 1 Bohtlingk (1885c) thinks th at VaDh 2.12 provides a better reading The meter of the first pāda can be restored by reading the Prakritic व for इव — 2. B, S -नाहतं.

4.3 1 N एत य(ए)वास्मै, P, S एते वास्मै, B ऐतास्मै — 2 D, K ऐते वै वचोस्मै.

4 4 1 B, S मह्यमित्ये-. — 2 Ci, Ct, Cs, P, B, S, M, K नाहरता, O2, D नाहरेता, N नाहरत

4.5 1 N एतामवदाय. — 2 N, P, B, S, O, D, K adds यां रात्रि — 3. B -रेन्नैतदायु- — 4 Ci, O2, K, P वसतीति, B वसति

4 6 1. 1st ed and all mss. except D, S ह वा; D, S, SB *om* ह — 2. Cs, Cm यामुपनयन्, B यमुपयम्य, Cm समिध आद-. — 3 N स्नास्यन्भवति — 4. N, P एवास्युस्ता; S, O2, D, K (M broken) एव स्युस्ता .

4,7 1 Ct gives the pratīka; N, P add ह — 2. Cs, B -मुपयच्छन्, N -मुपयच्छेत्, P adds भूत्वा. — 3 N पाद all three *time*, B, S पाद. — 4 *1st ed* (M, Ci, Ct), *Cm*, Cs, N om. अस्य

—5 Cs दरिद्र कृत्वा-, B भिक्षुर्भूत्वा —6 N भिक्षेत, B, S भिक्षन् —7. Cs, N मृत्यो. —8 P -वाच —9 Cs ज्ञातीनामशनयायी, C1 ज्ञातीनामशनयापि, N ज्ञातीनामशनाय; B, ज्ञातीनामशनया वा, D, K ज्ञानिनाशनाय या (K2 वा), S ज्ञाननाशनाय या, SB ज्ञातीनामशनायामप. —10. B, S omit, SB विन्देदपि, 1st ed (M, C1, Ct) adds वा —11 S स्वीयामेवा-, D, K स्वयमेवा-

And when he performs his private . enters him this section is not found in the SB and is probably a later insertion for the sake of symmetry, there is, after all, no need to buy back the part that is already in him

he may beg almsfood of other rites the text here appears to be corrupt and differs from the SB reading It is left untranslated by Buhler My translation is tentative The SB reading makes better sense. "Surely, by taking the final bath he conquers beggary, he conquers the hunger of his relatives and ancestors "

He commits a sin chastity this verse is not found in the ŚB but is found in all the manuscripts of B.

4 8 1 O, D, K, P, B, S इति हि ब्राह्मण repeated.

5 1 1 B स्नातक

5 2 1 Cs, Cm, Ct, M, O, P अन्तर्वास्युत्त-, Cm, O1 -रीयवान्; B सोत्तरीय .

5 3 1 Cs, Cm, N वैणवदण्ड. —2. M, D, P, S धारयन्

5 5 1 D, K om द्वि-

5.6 1 S चोपासनो , D चौपासनो; K चौपासने —2 Cm, P add च

5.7 1 Ci, Ct, Cm, Cs, O2, S om

5 10 *almsfood.* the difference is that "uncooked food" consists of grain and other provisions, while almsfood is already cooked

5 12 1 C1, Ct, Cm, Cs, O1, P -यज्ञिकसं-, B, S, O2, K -सस्थितानि. —2 N om कुर्वीत

5.13 1 P, B, S य एतेन —2 1st ed and all mss. except Cm, Cs, C1, Ct add ह स्माह, N adds भगवान् —3 C1, Ct, Cs, Cm, M, N, O, P बोधायन .

6 1 1 Cs, Cm add वेदविद

6 2 1 P, S, O1, D om —2 O उद्दीप्यस्वेति मन्त्रेण.

Fire is said grass the basis for the equation of these four items with fire is a passage in TB 3 7.3 It says that the daily fire sacrifice (*agnihotra*) should be offered in the fire. If a fire cannot be found, it should be offered in a male goat (nothing is said about the ear), because the goat is sacred to Fire (*āgneyī*), if a goat is unavailable, in the right hand of a Brahmin, because a Brahmin is the Fire in all men (*agni vaiśvānara* see Va 30.2–7), and if a Brahmin is unavailable, in a clump of Darbha grass, because such a clump contains fire, and if Darbha grass is unavailable, in water, because water is all the gods.

firing the pot again the reference is to cleansing the pot Firing is one of the methods of cleansing an earthen pot that has become polluted (B 1 14 1).

6.3 1 Cm, Ct, O1, D, K, P, B, S अत्रापि — 2 B, S, D, K ससृष्ट

6 4 1 N -वर्णमित्युप-

6 5 1 Ct, O1, D, K, B, S omit the sūtra

6 6 1 Hultzsch gives व्याहृति instead व्याहृती whenever both forms occur in the mss

6 7 1 N -गान्मता माता — 2 D, K, S पुत्रैश्च — 3 O2, D सभृत्याप्सु — 4. P सप्रक्षिप्य; B, S, D, K निक्षिप्य — 5 Ci, Ct दशवारा, O1 दश वाराम्, N दशावर — 6. Cs om. पुनरेव

6 8 1 P वरुण पुनरैति, S, O2, D, K पुनरेतु; KSS ed पुनरेव तु — 2. B पुनरेव मोमिति

6 9 1 Ct gives only the pratīka — 2 S, O1, D, K -श्यान्वर्श- — 3 1st ed. (Ct, M. D, K) -विशस्तु, Ci -विशास्तु, O -विश तु — 4 P, B, S, O2, D, K add इति

6 12 1 N, P प्राणानाग-

6 13 1 S om. ह

for fire . water Gov explains that when someone controls his breath, heat (fire) is generated internally (B 4 1 23–4) At night the sun, which normally takes up (absorbs) water, enters the fire So, with internal fire (Sun) the Brahmin can take up the water The Brahmin, however, has already been compared to fire (B 1 6 2) Note the double meaning of "take up"' to draw water from a well or pond and to absorb water or to make it evaporate

6 14 1 B, S -र्द्रस्ताव-, P तावच्छुचि

6 15 1 Ci adds यत्त, Ct, Cs, Cm add यत्त — 2 N, O1, D, K प्रतिशौच्या, M प्रतिशौच्यमा, P प्रतिशोच्या, B प्रतिशोध्या, S प्रतिषौच्य, Cs, Cm, Ci, Ct add जलान्तरेण after प्रतिशौचम् — 3 B, S, O2, D, K मणिबन्धना-, Cs, Cm -च्छुद्धिरिति — 4 Cs, Cm, N, P वोधायन

7 1 1 Cs निर्मित . — 2. Cs ऋषिमु- — 3. Cs, Cm य इच्छे-, P, B यदिच्छे-

7 2 1 KSS ed -त्नुनाऽऽचरेत्

7 3 *While he left hand* the reason is that after toilet one pours water with the right hand and washes the private parts with the left hand, whereas in sipping one holds the pot in the left hand and pours water into the right hand for sipping The practice of using the left hand for unclean tasks made the left hand impure and inauspicious in Indian culture Thus, one never uses the left hand for eating or for any sacred action

7.4 1 D -गन्नित्यमेध्य .

7 6 1 N गच्छेत्र

7 7 1. Cs -मात्रमित्येके

7.8 1 P यदीच्छे- — 2 Cs, Cm, N, P वोधायन

7 9 1 Cs, B, O2, D, K ऋग्विधानेति, S अग्निधानेनेति, Gov.'s gloss supports the reading of the ed ऋग्विधमृग्विधानम्

scripture effect Gov refers to TA 1.7 1 where a Ṛg verse is cited

8 5 1 Ci inserts sūtras 5–10 before 1 7.2, 1st ed (all mss?) सूत्र, Cs, Cm सौत्र

8 7 1 B, S, D, K om अवधाय शिर

8 9 1 S, O, D, K adds भवति

8 10 1 M, O2, Ct -धोपवीतम्, B, S, D, K -मथोपवीत

8.11 1 B, S, D, K मणिबन्धनात्

8 13 1 B -त्वा चाचामेत्, S -त्वा वाचामेत्

8 14–16 *He should sip to seers.* water is taken into the right hand (B 1 7 3 n), the hand is placed on the lips, and the water is sipped The part of the hand placed on the lips, that is, the part through which water passes into the mouth is given the technical term *tīrtha*, which literally means a ford in a river Different parts are used depending on the ritual of which sipping is a part See Kane 1962–75, II. 315–16, 652–53

8 15 1 N om तीर्थम्

8.16 1 Cm अङ्गुष्ठाग्र्य — 2 All mss (except M, Cm) read पित्र्यमङ्गुलिमूल दैवमङ्गुल्यग्रमार्षं, O adds a portion of Gov अङ्गुल्यङ्गुष्ठयोर्वा मध्यं पित्र्यम्

8 17 1 Ct gives only the pratīka — 2. P, B, S add कटुकाभिर्न — 3 Ci (text), Cs, D, K, B, S om न विवर्णाभि, while O substitutes it for न लवणाभि — 4 O, D, K कटुकाभि

8 18 1 Ct gives only the pratīka — 2 B, S, D, K -त्रावलोकयन्त्र — 3 B, S नाप्रावृत-; Ci, Cs, N, P, O, D -कर्णो — 4 Cs, N नावेष्टित- — 5 B, S, O, D, K place न त्वरमाण after बहिर्जानु — 6 O adds न सोपानत्को — 7 Cs, M नावद्ध-, N, B, S, O, D, K नाबद्धकच्छो नावद्धकक्ष्यो (O1, D न बद्ध-, N, O, D2 -क्षो), P नाबद्धकक्ष्यो नाबद्धकच्छो placing the words after वेष्टितशिरा

8 19 1 P adds त्रिराचामेत्

8 22 1 Cm, Cs, Ci, Ct स्त्रिया शूद्रस्य च

8 24 1 N, P, B, S, O, D, K adds at the beginning अथाप्युदाहरन्ति; N दन्तवान्दन्त-, B, S -लग्नेषु — 2 Cs दन्तवत्तत्र — 3 1st ed (Ci, Ct, D, K) धारणा, O धारणा ; M, N धारणात् — 4 S सस्रावयच्छु-, M, O सस्रावयेच्छु-, Buhler conj. सस्रावणाच्छुचिरिति, Gov glosses संस्राव लाला, cf GDh 1 40.

8 25 1 Cs, B, S -सक्तेषु — 2 M, Ct -तर्मुखो; O -तर्मुखी-; B, D, K-तर्मुख

8 27 1 Cs adds अथ — 2. Cm -च्छिष्ट स्या-.

8 28 1 O, D, K -नोच्छिष्ट स्या-

8 29 1 Cm, Cs, Ci, Ct omit the sūtra — 2 N, P, B सोच्छिष्टी-, S, O, D, K सोच्छिष्ट.

8.30 1. B अथैतदेव

in the opposite way· Buhler, following Gov , takes the term *viparīta* as "contrary to the rule". But the same term is used elsewhere (B 1 8.8, 1 15 3) with the meaning of "opposite", or doing something in an inverse manner The meaning here appears to be that in the case of an earthen pot one sips water before placing it on the ground· cf G 1 28, M 5 143

8 32 1 D2, K -भस्माद्भि , Cm, N om मृद्

8 34 1 M adds मृन्मयानां; Bohtlingk (1885c) thinks that मृन्मयाना should be substituted for अमत्राणा

8.40 1 Cm, Cs, Ci, Ct, P, B, S, D, K ऊर्णा-

8 42 1 B चैलाना

8 43 1 B चैव चर्म-; S चैव चर्म-

8 45 1 D omits the sūtra

8 47 1 P adds फलमयाना नालिकेरालाबुफलपात्राणा, which appears to be a gloss on sūtra 37

8.48 1. Cm, Cs, Ci, Ct, D, S om , M चक्षुघ्राणानुकुल्याना — 2, 1st ed. (M, O, Ci, Ct) -छुक्ष-; G, H, D, K -छुक्र-, P -कुणपोप-, K -कुणपमद्यै स्पृ-, S -छुक्षकृष्णपक्षिस्पृ- — 3 B -छुक्र-कुणपमद्यैरत्यन्तवासितानामावर्तनमल्पससर्गे तु परिलेपन(न) स्पर्शमात्रोपघाते त्रि सप्तकृत्वो भस्मना परि-

depending . *nose* I follow Bohtlingk's (1885c) interpretation, which I think is more appropriate Buhler translates. ". . semen, or a dead body, (but) are agreeable to the eye and the nose, shall be rubbed . . "

8 49 1. N, P तैज-; 1st ed -मेव भूता-, cf Bohtlingk (1885c)

8 51 1 P सोमोच्छिष्टा

8 52 1 Ct, O om

8 53 1 B adds भिन्नकास्ये तु यो भुङ्क्ते नद्या स्नात्वा तत शुचि. । गायत्र्यष्टसहस्र च जप्त्वा भुक्त तत शुचि — 2 D, K तथाज्ञान — 3 S om विज्ञाय शौच — 4 B -वस्था च ज्ञात्वा शौच समाचरेत् । शौच शौचज्ञ कुशलो धर्मेप्सुस्तु समाचरेत् It appears that शौच . . . धर्मेप्सु is a gloss incorporated into the verse Eliminating the phrase and reading ज्ञात्वा for विज्ञाय (as in B) restores the meter

9 1 1 P, O, D, K शुद्धमिति.

9 5 1 O2, D, K स्नानमाचरेत्, B, S सचैलं स्नानमाचरेत्.

sanctuary tree the word *caityavṛkṣa* is ambiguous A *caitya* is some sort of a sacred area, especially a funerary mound, often demarcated by a wall or some structure The tree commonly associated with such sanctuaries is the Bo tree (*Ficus Religiosa*), although it is unclear whether Baudhāyana uses it with reference to Buddhist sanctuaries

9 6 1. Cs, N, P कमण्डलु — 2, N, P1, B, S, O, D, K आत्मन. शुचिरेतानि परेषामशुचिर्भवेत्

9 7 1. Ct gives the pratīka — 2 B, K, S नौका, O, D नावा, Cs, Cm, Ci नौ — 3. P, S, O, D पथ-, Cs, Cm, Ci पन्थाश्च — 4 1st ed (Ct, M, O, D, K), S श्वचण्डाल- (श्व but is omitted in Cs, Cm, Ci, N, P2, B), cf Bohtlingk (1885c); O, D, K -स्पृष्टाना, P1, S -पतितोपस्पृष्टाना

9 8 1 Ct gives the pratīka — 2 Cs, Ci अभोज्यमपि, P अभोज्यानामपि, S, D, K अभोग्यानामपि, O अभोज्याना च — 3 O यद्बोज्य, S, D, K तद्भोग्य. — 4 O, D1, K गोपुगत

9 9 1 B1, S, O, D, K वाचाभिपूजित

9 10 1 MDh 5 128 reads शुद्धा for पवित्र — 2. P, B, S, O, D, K adds इति .

9 11 1. B, D, K प्राशस्त्य

10,1 1 Gov in Cs comments that this word has here an implied causal meaning शुध्यतीति अन्तर्हितणिजर्थो द्रष्टव्य — 2 Bohtlingk (1885c) suggests changing pāda b to पतितो भुवि शोधयेत्

cow's hide· this probably refers to a particular measurement of land Gov takes it to mean an area that can contain a hundred cows In Vi 5 183 "cow's hide" is defined as an area of land on which one man can subsist for a year, whereas Nandapandita (on Vi 92 4) defines it as an area 300 by 10 *hastas* (approximately 450 by 15 feet). But see B 3 9 4, where the area appears to be much smaller and the term taken literally

10 3 1 ĀpDh (1 17 14) reads आपणीय for आपणेय, this is suggested also by Bohtlingk (1885c). — 2 1st ed (D, K) भक्ष्याणा, Ci, Ct, P, S, M, O1 भक्षाणा, Cs भक्षणाना

10 4 1 1st ed (Ci, Ct, M), Cs, Cm, N, P -धानाय, O2, D, K, B, S, and Kauśikasūtra 73 18 -धानस्य, suggested also by Bohtlingk (1885c)

spirit of generosity· the Sanskrit terms *śraddadhāna* and *śraddhā* are often taken as referring to "faith" But in the early literature these terms are closely associated with hospitality and generous giving These verses oppose two types of givers, the one who gives in a spirit of generosity and the other who gives for other motives "Vacillation" (*śankā*) in verse 8 is probably the opposite of generosity one is hesitant to give See also greed and envy as the opposites of *śraddhā* at Va 6 8, 8 9 For *śraddhā* as generosity, see Jamison 1996, 176–84, Hara 1979, 1992, Kohler 1973

10,5 1 Omitted in the 1st and 2nd eds I follow N, B, M in inserting अथाप्युदाहरन्ति The mss M and N (Grantha) are most trustworthy and Hultzsch follows them frequently — 2 Cm, P om इति

10 6 1 Cs, Ci, Ct, O1 om — 2 O -श्रद्धिना

10 7 1 B न तु स, S न म(स)ह (हि), O स स्वर्ग न हि, D, K न स हि

10 8 1 Ci (text), Cs, M, P -पिहित-, N -पिहत-; B -धिहित-, S -विगत- — 2 B om इति.

10 10 1. Ct, P, B, S, O, D, K शुष्क-. — 2 Cs तृणं वा लोष्ट वा — 3. S, D, K om. — 4 Cs, Ci, N, O -रेदेव मे-; P, D, K -रेदेव मे-, B -रेन्मे-

10.11 1. B मृदाद्भिरिति.

10 14 1. Ci, Cs, P पर्याय ; Ct, Cm, B, S, D, K पर्याया . — 2. N, B, S, M, D, K पादयो ; even though this is the reading of the best mss M and D, it is probably an error. It is certainly the *lectio facilior* influenced by the preceding पणे For the reading पायो cf गुदे तिस्र in MDh 5.136, ViDh 60 25; N, P, B पाण्योश्च, cf. करे तिस्र in VaDh 6.18

10 15 1 P -वद्रेतउत्सर्गे

10 16 1 B निवीती

10 17 1 Cs गा. — 2 B, S, O, D, K सस्पृशेत्

10 18 1 S, O, D, K सस्पर्शन

10 20 1 Ct omits the sūtra, M, Ci, O1 om अर्ध — 2 Ci om. — 3 Cs -ताना मासिकमासि (read मासिमासि) वप-

10.22 1 N, P -स्त्वेव — 2. 1st ed (Ci, M) -माषकी, P -माहिपिकी; B, S -मासिकी, Bohtlingk (1885c) suggests -मापिकी, which is followed in the 2nd ed , see -माषिक at MDh 8 298

10 23 1 Ct omits the sūtra — 2. Cs, N, P, B, S महर्घं — 3 B, S य. प्रयच्छति — 4 O, D, K वार्धु-. — 5 Cm ब्रह्मवादिषु. — 6 B, S सर्वकर्मबहिष्कृत — 7. Cm ब्रह्महत्या. — 8 S, O, D समधारयन् — 9 Cs, Ci M om इति

10 24 1 Ct omits the sūtra, N वणिज- — 2 N -कुशीलकान्, B, S -कुसीलवान्. — 3 O, D, K वार्धु-

10 25 1 M, O2 add न

10.26 1 N adds अथाप्युदाहरन्ति — 2 N कुलान्यां (न्या)) कुलता (cf BDh 1 10 28, n 2) — 3 N, P, B add a verse (taken, according to Gov , from Śātātapa): अत्यासन्नमधीयान ब्राह्मण यस्त्वतिक्रमेत् । भोजनाच्चैव दानाच्च दहत्यासप्तम कुलम् ।।

10.27 1. B, S वेदविवर्जिते

10 28 1 N धान्यैश्च — 2 N -न्याकुलता

10 29 1 N मन्त्रत ग्रुसमृद्धानि

10 30 1 B, S, O, D, K कृपिर्वेदविनाशाय वेद कृपिविनाशक . — 2. Cs -दशक्तश्चेत्

10.33 1 B, S -तान्यपि चिन्तयन्

10 34 1 Cs, P, B, S पुरा — 2 Ct, O om इति

11 1 1 1st ed (Ci, Ct, M, K) वदत्यृ-, N, P, B, S, O, D वदन्त्यृ

11 2 1 Cs1, Ci1, M सपिण्डेष्वा सप्तमात्सपिण्डता (M adds तु), Ci, O1, N, P om सपिण्डेषु, O2

सपिण्डता सपिण्डेष्वा सप्तमात्; B, S, D, K असपिण्डत्वात्सपिण्डेष्वा सप्तमात्, Hultzsch comments "the main cause of all corruptions seems to have been the fact that the two words आ सप्तमात् were confounded with आ सप्तमासात् in the next Sūtra."

11 3 1 N, P, B, S, O, D, K om आ सप्तमासात्, Ci (text) आ सप्तमात्, preferred by Bohtlingk (1885c), Cs आ सप्तमाद्दन्त-

11 4 1 This half-verse in B, S, D, K reads· प्रेताना त्रिवर्ष उदकक्रिया विधीयते, — 2 B, S, D, K नास्य कारयेत्.

11 8 1. Cm, Cs, Ci, Ct omit this verse; 1st ed (M, O) स्त्रीणा कृत-; S, D, K स्त्रीणामकृत- — 2 B, S, D, K (and MDh) तु, M om . Hultsch observes that the meaning of बान्धवा is "the bridegroom and his relatives" (see Bühler's tr of MDh 5.72)

11 9 1 S, D, K स्वसोदर्या. — 2 Cs, Ci, Ct -पौत्रकमवि-, the *Dāyabhāga* and other medieval nibandhas omit तत्पुत्रवर्ज . पुत्रपौत्रम्, and read instead एतानविभक्त- (see DhK I. 1467–8), Bohtlingk (1885c) prefers the reading of the *Dāyabhāga* here and in the next two sūtras

11 9–10 *one's great-grandfather family line* those belonging to the same ancestry (A 1 10 28 n) are seven. oneself, three immediate ancestors, and three immediate descendants (all in the male line see Note on the Translation) So, the great-grandson's son is excluded These share an undivided oblation, because at the monthly ancestral offering rice balls are offered in common to father, grandfather, and great-grandfather The son and grandson, together with oneself, are said to share an undivided oblation, probably because they will receive the monthly oblation from the great-grandson. But this passage is convoluted and possibly corrupt (Böhtlingk 1885c). Those belonging to "the same family line" (*sākulya*) are more distant relatives to whom a common ancestral offering is not made, and they appear to be even more distant than those who "belong to the same lineage", since their claim to an inheritance is more remote than that of the latter (B 1 11 11–12, M 9.187).

11 10 1. P places sūtra 10 after 11, B, S, D, K om अपि, Cs, N(?) -दायादानपि.

11 11 1 P, B, S, M, O, D, K सत्स्व- (om अ), the Dāyabhāga and other medieval nibandhas read असत्स्वङ्गजेषु or सत्स्वङ्गजेषु (see DhK I 1468), but the elision of initial अ may be due to the final -ते of the previous sūtra

11 12 1. Ct, B, S, O, D, K सकुल्या.

11 13 1 Medieval nibandas record the reading तदभावेऽप्याचार्यो (see DhK I. 1468), which is the *lectio facilior*. According to this reading the translation will be "in the absence of even these, the teacher or a student "

11 14 1 M adds सत्स्वन्येषु — 2 Cm, Cs, Ci, Ct सत्स्वं, N सत्स्वत

11 16 1 In place of this verse, Ci (com.), S, O, D, K gives VDh 17 86 (without इति), and N gives the second half-verse of VDh 17 86 (without इति); Ct gives the pratīka — 2. Cs, P, B omit this half-verse — 3 P adds कदाचन — 4 Cs, B पर — 5. Cs, Ci add the second half-verse at the end, N, P, B add VDh 17 86 (P, B without इति)

11 18 1. Ct gives the pratīka — 2 1st ed (O, D, K)दशरात्रात्, Cs, N, P, B, M, Ci दशरात्रा. — 3 N, P, C, D -पातेयु-; Cs -पाता भवेयु-

11 19 1 N -शाहमित्याशौच

11 20 1. N तत्परिग्रहणात्

11 21 1 1st ed. (M, O, D, K, Ct) शुक्ल-, S, Ci शुक्र-

11 22 1. B om हि

11 23 1 B, S om

11 24 1. B, S om तत्; P, B, S, O, D, K -कमुत्सिच्यात; M -सिच्य तत, Ci -सिच्यत, Ct om अत — 2. Cs, Ci, Ct, N, B, S, D, K -क्षारालवणा- — 3 Cs, Ci (text), Ct (text), O, P कटमुपासीरन्, Bohtlingk (1885c) conj कट आसीरन्

11 25 1 B adds क्रियेत

11.26 1. B अशेष-, S, D, K -क्रियया. — 2 B, S निरो-

11.27 1 S, O1, D, K om असपिण्डेषु — 2 S यथासन्न — 3 B अत्रापि यथासन्न असपिण्डेषु त्रिस्त्रिरात्रमेका- — 3 D, K कुर्वन्ति

11 28 1 Cm, Cs, Ci, Ct adds पक्षिण्येकाह

one's teacher three days· Gov, using the reading given in the above note, interprets the sūtra as follows; the impurity lasts for three days for the teacher, two nights and the intervening day for the tutor, and one day for a son of theirs. The teacher (*ācārya*) is defined in Va 3 21–3 as a man from whom one receives vedic initiation and learns the entire Veda, whereas a tutor (*upādhyāya*) is a person who teaches a section of the Veda or the Vedic Supplements

11 29 1 Cs, Ci, Ct adds त्रिरात्रं

11 30 1 N, B1, S, D, K सशिष्य-, Cm -सतीर्थ-, but see Pānini 4 4 107 — 2 D, K कुर्वन्ति

11 31 1 M -स्रवे, Ci, Ct, -सस्रावे, B, S, D, K -स्रसने.

11 32 1 N, P -स्पर्शनेनाभि- — 2 B, S सचैलो.

11 34–5 *The same sinner* Buhler and Gov take this to mean that the above provisions apply also when someone touches a menstruating woman But the term *rtumatyām* is in the locative, and it is more likely that the rule of the three-day impurity applies to such a woman and during that period one should not touch her, and the cited passage implies that touching here means having sexual intercourse

11 35 1 B adds भवन्ति

11 36 1 B, S, O, D, K omit this verse

11.37 1 Cm क्रिमि-

11 38 1 Cm क्रिमि-

11.39 1 B, S सचैलो

11 41 1. B, S, D, K प्राश्य तत शुचिरिति — 2 B, S -दकैश्च — 3 Cm, O, D, K om इति

12 1 *village animals* the exact meaning of *grāmya* is unclear It can mean animals that generally live in or around a village (as I have taken it) or specifically domesticated or tame animals (so Bühler). I think this provision does not refer to livestock, that can surely be eaten as indicated in the exception indicated in *sūtra* 4, but to other animals and birds, such a village pigs, cocks, and crows see A 1 21 15, G 17 29, 23 5; Va 14 48, 23 30 At A 2.16 28 both village and wild animals are said to be fit for use in ancestral rites, while Va 14 47 refers to a debate whether non-village pigs can be eaten

12 2 1 N शकुनाश्च ये, B, S, O, D, K शकुनि

12 3 1 B, S -सूकरौ.

12 4 1 Cs, Ci अन्यत्राजेभ्य , P, B, S, M, D, K अन्यत्राजाविकेभ्य .

12.5 1 1st ed (Ci, Ct, M, O, K) श्वाविड्गो-, only D श्वाविद्गो-, which is preferred by Bohtlingk (1885c). It appears that in the 2nd ed Hultzsch adopts the reading श्वावद् possibly under the influence of Bohtlingk; he does not record that this was the reading of any of the mss used in the 2nd ed I have reverted to back to the 1st ed reading, which is also supported by ĀpDh 1 17.37, which has the retroflex श्वाविट्, whereas GDh 17 27 has the dental श्वाविद्

12 6 1 Cs तथर्क्ष-, B, S -पृषदमहिषमेषवराह- — 2 1st ed (Ct, M, D) कुलङ्ग- — 3 O द्विखुरा..

12 7 1, D, K तित्तिर-, Cs, N -वार्ध्राणमयूर-, D, K वाध्रीणस-, Ct, M, O1 have corruptions of वार्ध्राणस, TS (5 5 20) reads वार्ध्राणस — 2 Cs, Cm विविष्किरा, P विष्किला

12 8 1 Cs -श्चिरिचिरिमो, N -श्चिरिचिमो — 2 Cm वर्मी-, Cs वक्त्री-, D, K वभि-, B, S वर्णि-, N, P, B -च्छिरा, S, D, K -च्छिरस-. Hultzsch notes "With -मशकरि- of the 1st ed I compare महाशल्क in MDh 3 272 and शकलिन् in the Kośas, and change it to -महाशकरि-", P, B -मशकरी; N -मकरि-, S -मशक-, Cs बृहद्रोमा शकरी, Cs, N -राजि , P -राजिन , S -रराजी, M, D, K, Ci, Ct read राजी or राजि

Bṛhacchiras, Mahāśakari · the reading appears to be corrupt with a large number of variants The reading adopted in the edition is conjectural

12 9 1 N -शाह सधि-

12 12 1 B, S om अपेय- — 2 after कृच्छ्र N, P, B add· अथाप्युदाहरन्ति । अवत्सा वत्सरहिता वत्सान्तरनियोजिताम् । दशाहमध्ये गोक्षीरं भुक्त्वा चान्द्रायण चरेत् ।।

12 13 1 Cm, Cs, Ci (text), Ct (text), B om , P, S, O, D, K गव्येपि

12 15 1 Cs, Cm add च, M adds शाकादीनि, N शुक्लशाकादीनि, B सूक्तशाकादीनि, P क्षीरादीनि च शुक्तशाकादीनि

13 4 1 Cs अहतेन वाससा — 2 1st ed (all mss) शुचि , Cs, P, S शुचि, also preferred by Bohtlingk (1885c)

13 5 1. B, S, D, K प्रक्षालितान्यहतान्यक्लिष्टानि

13.7 1 M -सोम-, Cs, Ci (text), O1, N -सोमे — 2 N, P, B, S, O1, D, K add ऋत्विज .

13 9 1. Cm, P -सग्या, Cs, Ci, Ct, M -सग्यो; N -सगि.

13 10 1 D, K, S om., O अथाधाने, 1st and 2nd eds अग्न्याधाने; I follow Ci, Ct, M, N, P, B in reading आधाने — 2 N वासासीत्येषाम- — 3 B, S -न्यौर्णिकानि, P -न्यौष्णिकानि; B1, S add कौपिकानि.

13 11 1 N om इति

13 12 1 P, B, S -त्तार्प्यं, 1st ed (all except 02) -वृकलाना, see the following sūtra

Silk the term *tārpya* occurs in vedic texts (TS 2 4.11 6, SB 5 3 5 20 see Eggeling's note to this) and was obscure even to the early commentators, who explain it in various ways which are mostly educated guesses. It is likely that the term referred to a silk garment

13 14 1 B, S -मनिरूढ-

13 15 1 Cs, Cm, Ci देवतासु; Ct, D, K देवता — 2. B नियुञ्ज्यात्

13.16 1 Ci उपघ्राया — 2 Ci -पधा, Cs -पघ्राय

13 18 1 Cs, Ci, Ct om मेध्यमाहृत्य

13 19 1 Cs, Cm add च The first and last sections of the sūtra appear to be parts of a verse

13 20 1. P -च्चोपस्पर्शनात्प-. The first portion of the sūtra appears to be a part of a verse

13 24 1 B, D, K -ल्योपशोषण, K adds चांडालादिस्पर्शे पुरुषबाह्यादर्वाक् उर्ध्वं त्वनेकपुरुषोद्धृयार्ये दारुशिले भूमि समे दृष्टिकाश्च सकुलीकृता .

13 25 1 Ct, P, S, O, D, K omit the sūtra — 2 B adds the same passage as K in the previous sūtra with the variant भूमिसमे for भूमि समे

13 26 1. Cs, Cm, Ci, O, D, K, N, S -मयाना — 2. P, B, S, D, K -लेपन

13.30 1. Ct gives the pratīka, P, B, S add च — 2 M कर्मो- — 3. Ci, M, N चोत्सर्गानाम-. — 4 Ci2 सोदचये, P1 चेडाधाने, N, P2 च सोदधे; B, D -यज्ञेऽर्धोदये, S दोदये. — 5. B, S om — 6 Cs -श्चक्रेषु — 7 N, B om — 8 Cs ब्राह्मणौ- — 9 N ब्रह्मोदनेष्वेतेषु, B, S ब्रह्मोदनेषु सर्वेषु — 10 Cs -रद्भिरिति

13 31 1 P, B, S om एव

13 32 1 Cs, Cm om उपहताना

14 1 1. N adds अथ

14.2 1. N उच्छिष्टसमन्वारब्धाना

14 7 1 Cm, Cs, Ci, Ct om — 2 N, B, S, O, D, K -शाययीत — 3. 1st ed. (all mss) Cs, Cm वैव; but एव, as the commentary shows, belongs to the following sūtra '

14 8 1. 1st ed constructs this sūtra महानद्यां वैवम् (from the previous sūtra) and puts अश्ममयानाम् in sūtra 9, Ci, Ct om अश्ममयानाम्, M अश्म(म)येषु फलमयानाम्

14.9 1 I follow the reading of Cm, Ci, Ct, M, N -विनाळाना, which is also the *lectio difficilior,* 1st and 2nd eds read -विणाडाना, O, D, K -विडालाना and similar corruptions, Cs, B, S -विनालाना, P -नाळाना.

skin the meaning of *vināda* or *vināla* is not clear. For the former, Monier-Williams (in his Sanskrit dictionary) gives the meaning "leather bag" with just this reference Gov takes it to be a long sacrificial vessel made out of bamboo or cane See also SB 5 3.2 6, where the reading is *vināṭa* In that passage, curd is to be put in this vessel, which appears to rule out bamboo or reed Eggeling translates it as "leathern bag" and Sāyana glosses *vināte carmamaye pātre.*

14 10 1. I follow the reading of Cm, Ci, Ct, M, N, P नळ-, 1st and 2nd eds. read नड-, Cs, B, O, D, K नल-

14 11 1 D, K -ल्योपशोषण

14 15 1 Cm, Cs, Ci, Ct, O -मुत्सृज्य

14.16 1 1st ed. (Ci, Ct, M), Cs, Cm, N om

14 17 1 P om. — 2. B, S तैले सर्पिषि — 3 Cs, N, P तूदके-

14 18 1 Cs2, Cm निर्मन्थ्य — 2 Cs, B, S पावमा-; Cm, Cs, Ci, Ct, O -प्टि कुर्यात्

fires ascend *churning the fire-drills* fire-drills consist of a wooden shaft twirled with a cord wrapped around it on a slab of wood with a depression in the middle. A new fire is produced by the friction caused by the churning of the shaft on the slab The fire-drills are viewed as the womb of fire and are thought to contain the fire in a latent form The sacred fire is sometimes made to "ascend" the fire-drills through a special ritual After this one's sacred fires are contained in the fire-drills and can be made to descend again through churning For making the fires "ascend" one's self, see B 2 17 26 n

14 19 1 N पूर्वंपूर्वं, P पूर्वं *only once*

15.6 1 B adds विस्रसन after निरसन; Cs, N, P, B, S -पितृरा- , N -रौद्रियाभि- — 2 I follow the reading of N, P, B, S, M, D, K, 1st and 2nd eds. omit अप उपस्पृशेत्, D, K -स्पृशन्

15 10 1 S, D, K -न्तरौ

15 12 1 B, S, D, K यथाक्रम.

15 13 1 M -मुखा , B, S, D, K, O प्राञ्च [O प्राङ्] गच्छन्दक्षिण-, M -वर्तेरन्, O -वर्तते, B, S, D, K -वर्तयेत्

15 14 1 M -मुखा

15.15 1 Cs, Ci, Ct -लोत्करेण — 2 B adds इत्या(च)क्षते

15.16 1 1st ed. (O, D, K) आ चात्वालात्, Cm, B अचात्वाल; Cs, Ci, Ct, M चात्वाल( ) N अचा

त्वाल, P आचात्वाल, Gov in Cs clarifies अचात्वाले through चात्वालादन्ये (read -लशून्ये?) दर्शपूर्णमासादौ, cf *Kātyāyana Śrautasūtra* 1 3 43.

15 17 1 O om , S, D, K कर्तारौ. — 2 Cm, Cs, Ci, Ct, Oपत्नीयजमानौ च (O om च). — 3. S, O, D, K प्रपद्येते

15 18 1 Cs adds च

15 19 1 N, S om — 2 Cs, P om — 3 B, S सचरोत्कर-, Cs, Cm N -नूत्कर-.

the passageway mound the Utkara is located outside the north-eastern corner of the sacrificial arena (see App I 1) The performers go in and out along the western side

15.20 1. Ci, Ct -क्षित प्रपन्न — 2 Ct, O वादध्यात्, P वाग्रावभ्या-, B, S, D, K वाग्रावाद-

not been dedicated the meaning of *aprapanna* is unclear and the translation is tentative Gov. does not comment on it, and Bühler leaves it untranslated I take it that the wood should be brought in a special way into the sacrificial arena and placed in the proper place besides the fire The verb *pra-pad* with a similar sense of walking in the proper manner is found in adjacent *sūtras* 17 and 21

15 23 1. 1st ed (Ci, Ct, M) तमपरेण, N, P, B, S, O2, D, K तदपरेण, Cm अपरेण — 2 N, P add उत्तरत प्रणीतायतन, B, S, K add उत्तरेणाहवनीयं प्रणीताया.

15.28 1 Cs, P om च

15 29 1 M broken, P adds यो, B, S, D, K add वा

15 31–2 *If he sees . my austerity* the two ritual formulas are taken from TS 3 1 1 2–3 There the text explains the use of these formulas by saying that when a consecrated man sees filth (probably feces), his consecration leaves him, as do his dark complexion and beauty, the ritual formula prevents them from leaving. Likewise, when rain falls on him, the heavenly waters, if unappeased by this formula, will destroy his force, might, and consecration *Sūtra* 32 is missing in both Gov and Bühler.

15 32 1 Sūtra omitted in 1st ed (possibly all mss) and by Buhler (1882), Cs gives the text, M, B give the pratīka, B om अथ

16 1 1 Cm, Cs, Ci, Ct B, S -वैश्यशूद्रा .

16 2 1. Ct, M, O -पूर्वेण

16 6 1 Ci, M, P, B add च

16.8 1 B, S, D, K -कुक्कुटक-, in Ci there is a break from sūtra 8 up to end of 1.17 15

16 13 1 B -पाद्या आ, S -पाद्यात् आ, D, K -पाद्यादा — 2 Cs, Ct, M, N, P जातो भवति; B, S, O2, D, K जाता भवन्ति — 3. D, K, om., Ct शूद्रान्तम्, N, P, B शूद्रा, for the reading adopted see the citation of this sūtra by Nandana on MDh 10 64 Buhler (1882) omits sūtras 13-15, clearly the mss evidence is corrupt and Hultzsch's reconstruction makes good sense

16 15 1 Cs omits the sūtra; Cm सप्तमोविकृतो भवति — 2 N, P -विकृतोञ्जि समञ्जि सम, B -विकृतोसप्तमौजी समोजी सम, M -विकृतोजी समजी सम, O -विकृतोज्जी सज्जी मकर; K -विकृताजी समजितो सप्तमौजी समाजी सम, S, D -विकृतोजी समजी (D om.) कमर, Ct reads अविकृतो भवति and omits the rest — 3 1st ed. (Ci, Ct, M, K) इत्येकेषा; N, P, O इत्येषां, D इत्येषा; S इति तेषां — 4 M सज्ञा, D, K संज्ञा

16 16 1. Cs, Cm, Ct omit the verse, B, K adds अथाप्युदाहरन्ति — 2 M -स्यमव्रतो. — 3 B, S योजने तु या.

17 1 1. Cs, Cm, Ct omit the sūtra, M om आयोगव, B, S, D, K -कुक्कुटक-

17 2 1 Cs अत्र — 2 S, O, D, K सवर्ण

17.4 1. B, S पारसव

17 7 1 B, S, D, K add तु — 2 N, D, K चाण्डाल .

17 8 1 S, D, K om वैदेहक ह्मण्या

17 9 1 1st ed (all mss.?) -ष्ठोग्रसयोगे-, Cs -ग्रयो संयोगे.

17 11 1 Ct क्षत्रिया, Cs, Cm, N, P, B, S, M, O, D, K क्षत्ताया The reading of the edition was given as a conjecture in the 1st ed , and appears to be supported only by the mss G and H used in the 2nd ed Gov. does not comment on this sūtra Could क्षत्ता be a prākṛtic form?

17 14 1 Cs, B, S, O, D, K कुक्कुटक

18 1 1 1st ed (Ci, Ct, O, D, K) प्रजा, Cs, N, P, S, M प्रजा.,

18 2 1 M ब्रह्मा — 2 Cs -ष्वादध्याद-, B, S, O2, D, K -ष्वादधद-

18 3 1 Cm -यन यजन दान शस्त्र-

18 4 1 P विद्सु वर्णमध्य-, B, S -विद्सु चाध्य-, P -वणिज्या-

18.5 1 1st ed (Ci, Ct, M, D, K)-चर्या, O1 -चर्या Gov supports the adopted reading, adding अदधादित्येव.

18 10 1 Cs, N, S दग्धै

18 11 1 B, S, D, K -विसन्नाङ्ग-.

18 13 1 Ct gives the pratīka — 2. Cs -पक्कुले — 3 Böhtlingk (1885c) suggests स स्यात् following VaDh 3 18 possibly to restore the meter But the meter can be easily restored by reading भवति as भोति (see Alsdorf 1950) — 4. 1st ed (all mss except Ci) मन्युस्त मन्यु-, Ci मन्युस्तमन्यमृ-; Cs -स्तमन्य-, the reading of the 2nd ed follows Böhtlingk (1885c), cf VaDh 3 18, MDh 8 351

8 14 1 N, P सामुद्र शु-, Cs शुक्र(ल्कं) — 2. Cm, Cs, Ci, Ct पर

18 15 1 N, P add वा — 2. B, S, O2, D, K -रूपेणा- — 3 Cm, N, P, B, S, O2, D, K, KSS ed धर्मे

18 16 1 Most mss read प्रणष्ट-.

18 18 1 Cm, Cs, Ci, Ct om — 2. N, O, D, K भ्रूणहत्या-, B, S भ्रूणहा-, Cm, Cs, Ci, Ct, M, N -स्वर्ण-. — 3 N, P -सृकाल-; N, P, S om सुरा, N, P, B, S, Ci2, O2, D, K -ध्वजाकारान्, P -नायसेन — 4 P, K विषयान्तात्, B, O विषयान्त, Cs, Ci, M, K, P, B निर्गमन; Cm, Ct निर्धन, O निर्धवन; N विषयान्य(न्नि)र्द्धमन, D विषयान्तरगमनं; S विषयान(त)रगमन, the adopted reading is conjectural, cf Bohtlingk (1885c); BDh 4.1 20 निर्धमेत्, and Pāli (Dīpavamsa 5 26, 27, 8 12) निद्धमेति

18.19 1 P क्षत्रियाणां — 2 Cs सर्वस्वापह-.

19 1 1 N, B, D, K -हस्व वृष-; 1st ed (Ci, Ct, M) -भैकाधिक, O -भैकादश, N1, P, B, K -भैकादशाधिक, S -भाधिक

19 2 1 N, B, S शूद्रे वृष-, Cm -भश्चाधिक

19 3 1 B, S गोवध स्त्रीवधश्च. — 2. M, O1 om. वधाद्धेन्वडुहोश्च, Ct om वधाद्; D, K corrupt, Cs, Ci, N वधे धेन्व-, P om धेन्वनडुहोश्च

19 4 1 Cm, Cs, Ci, Ct, N, P, B, S, D, K om. — 2 N om धेन्वनडुहो, N, B, S, D, K -डुहोर्हनने

19.6 1. Ct gives the pratīka, O -भासक्रौञ्चबर्हि-, Cs -प्रचालक-, B, S -प्रचलक-; Gov in Cm -प्रचलाको(ऽ)लिम्व ; Gov in Ci, Ct प्रचालको(Ct -लिको) लिव., N, B, S, O1, D, K om -डिड्डिक-; M -डिडिक-; O2 -डिण्डिभ-, Cs -सिडिक-, P -डिडिक से भि डीडिक-; Cs om डेरिका, N, P, B, S, D, K -घटेरिक-, M, Ci, Ct, K -डेरिक-, O2 -धेरिकागेरि-, Cm -लूककण्टकडिड्डिकमण्डूकडेरिका-; Cs om. श्व

19 7 1 M, CI (com), Ct (com) लोकपरिग्रहार्थं, N, P, B, S, D, K लोकपरिग्रहणार्थं, O -सग्रहार्थं — 2. Cm यथादृष्टं यथाश्रुत. — 3. Cm, Cs, Ci, Ct, O om.; M om यथा- वा, — 4. Ci, Ct, Cm, Cs om.

19 8 1. M, Ct give the pratīka — 2 O1 भवत्यनेनास्तु, Ci भवत्यनेहा हि, Cs भवत्यनेना भि(हि) — 3 O निन्दार्हे यत्र निन्दिते (cf. MDh 8.19), D, K यत्र निन्दोपवर्ण्यते, Cs, Ci हि निन्द्यते, N न हन्यते, P निहन्यते, S निन्द्य हन्यते, B निन्दोपहन्यते

crime: Bühler (here and in the parallel at M 8 18–19) interprets *adharma* as the guilt of an unjust decision This is clearly the sense of G 13 11 But here and in Manu, I think, *adharma* refers to the crime of which the man is accused, if he is not punished properly part of the guilt of the man's crime falls on the king and the court A similar statement is made in the case of a king who fails to kill a thief who comes to him with a club: B 2 1 16–17, A 1.25 4–5, G 12 43–5

19 9 1. 1st ed (O, Ct) त्वेव-, Cs, P चैव, N, S देव-; M, Ci, D, K दैव- (frequently corrupted to चैव-) — 2. Cs तस्मात्पृ-

designated this is a technical term (*uddista*) for a witness listed in the plaint (N 1.147–8, Vi 8.12) and distinguished from those not so listed At N 1 129 these two types are called *kṛta* (appointed) and *akṛta* (not appointed)

19 10 1 B, S वदतस्तव

19 11 1 B, S in both places तु — 2. O2, D, K ब्रुवन्

19 12 1 S, O1, D omits both verses — 2 P ब्रुवन्

19 13 1 P om — 2 Ci, Ct -मनुष्य-, N, B, S, O, D, K -मानुष-

lack humanity the meaning of *mānusyahīna* is unclear Buhler translates it as "destitute of human (intellect)" Gov interprets it to mean a man without relatives

19 14 1 Ci (com), Ct (com) M प्राधान्यत

19 15 1. Cs, P, B कर्त्रे-; M कतृ-, Ci, Ct कर्त्र-, N कच्त्र-

19 16 1 Ci, Ct give the pratīka — 2. Cm om तम -ण्डैर्वा; P, B, S, D, K पित्रन्कू-; Cs, N, P, B, S, O, D, K om वा

20 2 1 B, S, D, K ददाति — 2 Cm reads कन्यादान for दीयते स

20 3 1. *N, P, B, S, O2, D, K एतया*, Bohtlingk (1885c) prefers this reading, but see GDh 4 7; Gov comments एषा इत्यादिमन्त्र । एषा ते भार्या । त्वदीयो द्रव्यसाध्यो धर्मोऽनया सह चर्यतामिति मन्त्रार्थ — 2 P, D, K धर्मं, B, S, D, K add स.

20 4 1 I follow Cs, P, B, M, O, D in reading पूर्वं, preferred also by Bohtlingk (1885c), 1st and 2nd eds -पूर्वां, S, K पूर्व- — 2 Cm, Ct, O गोमिथुन कन्यावते (Ct om.) दत्त्वा ग्रहणमार्ष ; N, P, B, S, D, K गोमिथुन कन्यावते दद्यात्स आर्ष

20 5 1 O -त्विजे दानं दैवम्

20 6 1. All mss give sūtra 6 after 7 Hultzsch notes "On the authority of Sūtras 12 and 13 I have replaced Sūtra 6 which all MSS place behind 7" Cf Bühler 1879–82, I p 356; P -तोष्य स आसुर

20 7 1. I follow Cs, Cm N, P, B, S, M, D, K in reading सकामायां, 1st and 2nd eds सकामाया There is no reason to reject the locative found in the best mss (M, N), especially within a sexual context, see BDh 1 17 3–14, where also the women are placed in the locative — 2 B, S, O, D, K सगमात्, P, B, S, M, D, K add स.

20 9 1 वोपगच्छेदिति, probably a conjecture in the 2nd ed., supported by Bohtlingk (1885c), cf BDh 2 3 24 note, 1st ed and all mss. -पयच्छे-, O वा यदुपय-, Cs, Ci, Ct, O om इति; Cs, B, S, O add स

20 11 1 N, P, M, O om उत्तरेषा, 1st ed (all mss) -त्तरोत्तर , N -त्तरउत्तर

20 12 1 N, P, B, S तत्रापि.— 2. B, S, D, K क्षत्रिय- — 3 N, P, B, S, O, D, K क्षत्रियस्य, Cm adds इति

20 13 1 D, K add च

20 15 1 N -शुश्रूषणा-; Cs, N -धिगतत्वात्

20 16 1 M स्नेहातिशयत्वात्

21 1 1 Cs, S, O2, D, K युक्ता — 2 Cs, P, O2, D, K भवन्तीति, B, S भविष्यन्तीति, K adds भविष्यन्तीति which is the last word of Gov 's commentary

21.2 1 Ct, O1, D, B, S omit the sūtra; after अथाप्युदाहरन्ति Cm, Cs, Ci, Ct add two sūtras: साधवस्त्रिपुरुषमार्षाद्दश (Ci -स्त्रीपुरुशाद्दश; Ct -स्त्रीपुरुषमापाद्दशै) दैवाद्दश प्राजापत्याद्दश पूर्वान्दशापरानात्मान (Ct -शावरा-) च ब्राह्मीपुत्र इति विज्ञायते । वेदस्वीकरणशक्तिरप्येवविधानामेव पुत्राणा भवतीति, the first resembles GDh 4 29–33 — 2 P न सा — 3 Cm, K कश्यपो

21.3 1. Ct, O1, D, B, S omit the two verses. — 2 Cs, N सर्व- — 3 शुल्के conj.; 1st ed and all mss शुल्को.

21.4 1 Ct gives the pratīka, Cs -देशपतौ-, P -देशपतित-; B -श्मशानविदेशदेशपतित-, M -श्मशानैकदेशपतितौ, Ci -श्मशानदेशपतौ, S, D -श्मशानविदेहदेशतित-, K -श्मशाने विदेहदेशपतित-, O2 -श्मशानदेशपतित-, 1st ed (O) -तीर्थ्य-

21 6 1 M omits the sūtra, M2 नक्त स्तनतित्नु — 2 B, S, D, K om अनध्याय — 3 Ci, D वर्षकालात्, O1 वर्षणकालात्, Ct वर्षिकात्, Cm वार्षिकात्

21 7 1 M omits the sūtra; O वर्षणका-; Ci, Ct, D, K, B, S वर्षका-

21.8 1 D, K -शेप, Cm, Ci, Ct -शेष

21 8–10 *When someone his mouth* a Brahmin may either accept grains and provisions or actually eat at an ancestral offering Even in the former case, he has to suspend recitation, because a Brahmin's hand (accepting provisions) is equal to his mouth (eating food) cf B 1 6 2 n For the time taken to digest food completely, see B 2 2 36

21 9 1 1st ed (D, K) -जीर्णान्तं O भोजने त्वाज-, Cm, Cs, Ci, Ct, N, O1 -जरण, which M adds at the end

21 10 1 B, S ब्राह्मणेपु

21 12 1 P, O2 add साक्षात्पितरि द्वादशाहविधानात् (O2 द्वादशाह) taken from Gov

21 13 1. Cs, Ci, Ct, O1 नाभेरन्यदधस्तादन्यत् — 2 P हास्यैतत्प्र- — 3. S करोतीति, Hultsch comments that साधूकरोति would be the correct form· Pānini 7 4.26 — 4 Cs, Ci सर्वस्यैपा. — 5. S, Ct, O, D, K om. सर्वास्यैपा प्रजा भवति, B भवतीति. — 6 M, O इत्यथ. — 7 P, B, S, O, D, K भवतीति

A Brahmin the reason for introducing this seemingly extraneous point is that the provision of *sūtra* 12 applies also to the death of one's teacher, because he is one's spiritual father Gov remarks that the three-day suspension applies only to a student who has not returned home, because a ten-day period of impurity is the norm when one's father dies.

21 15 1 Ct om तावन्तं काल, Cs, Ci om काल

21 16 1 Ci स्वप्रान्ते, O स्वप्रान्त .

21 17 1 Cs, Ci om अहोरात्रयोश्च, Cm om च — 2 1st ed (D, K) सध्यो , Cm, Cs, Ci (text), Ct (text), N, P, S, M, O सध्ययो

21 19 1 B om — 2 Cs, Ci (text), Ct (text) M, N व्यतिचार-, S. D, K व्यभिचरन्तो Gov 's gloss supports व्यभि वि वैविध्ये अभीत्याभिमुख्ये

21.20 1 S, D, K om अनध्याय

21 22 1 Ci, Ct om इति.

At the end of the first Praśna the following pratīkas are added in Hutzsch's edition and in most mss The pratīkas give the first words of the first sūtra of each khanda in the inverted order, that is, beginning with the last and proceeding to the first Even though they should form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation

यथा युक्तो विवाह· ।। अष्टौ विवाहा ।। क्षत्रियवधे गोसहस्रम् ।। षड्भागभृतो राजा[1] ।। रथकाराम्बष्ठ- ।। चत्वारो वर्णा ।। उत्तरतउपचारो विहार[2] ।। मृन्मयाना पात्राणाम् ।। शुचिमध्वर देवा जुषन्ते ।। अभक्ष्या. पशवो ग्राम्या[2] ।। सपिण्डेष्वादशाहम्[3] ।। गोचर्ममात्रम्[4] ।। नित्यं शुद्ध कारुहस्त:[2] ।। अथात· शौचाधिष्ठानम् ।। कमण्डलुर्द्विजातीनाम्[5] ।। अथ कमण्डलुचर्यामुपदिशन्ति[2] ।। अथ स्नातकस्य ।। धर्मार्थौ यत्र न स्याताम्[2] ।। अष्टाचत्वारिंशद्वर्षाणि[2] ।। पञ्चधा विप्रतिपत्ति ।। उपदिष्टो धर्म प्रतिवेदम्[2] ।।[6]

The list of pratīkas is missing in Cm, Cs, B, S — 1 1st ed adds रक्षेत्, omitted in N, P — 2. P omits विहार , ग्राम्या , कारुहस्त , उपदिशन्ति, यत्र न स्याता, वर्षाणि, and प्रतिवेद — 3 N -हमाशौच — 4 N -त्रमब्बिन्दु· — 5 D, K om कमण्डलुर्द्विजातीनाम् — 6 M adds एकविंशति, K adds २०

ADHYĀYA 2

1.2 1 D, K omit the sūtra — 2. B, S read ब्राह्मणे द्वादशब्दा (S -ब्द)

1.3 1 Ct gives the pratīka — 2. Ci (com), Ct (com.), B, S, O1, D, K -निकेत· — 3 Cs, Ci, Ct तामधिवसेत्. — 4 B, S, O, D, K सप्तागारिका भिक्षा — 5 N, P, B, S, O, D, K चरेत्स्व- — 6 I follow the reading of the 1st ed अलब्धोप-, Cm, Ci अलब्ध्वोप- In the second ed , Hultzsch appears to follow Bohtlingk's (1885c) misleading suggestion and adopts the *lectio facilior* अलब्ध्वोप- against the testimony of the majority of mss (including M and N), here, as in ĀpDh I 24 17 (where Buhler correctly record the double sandhi), the *lectio difficilior* calls for अलाब्धोप-

1 5 1 Cs (text), Ci (text), Ct (text), D, K B, S -भृथेनात्मान — 2 I follow the 1st ed and most mss , including M and N, in reading प्लावयेत्; 2nd ed and B, S, D, K पावयेत् It is easier for प्लावयेत् to be corrupted to पावयेत् rather than the other way round, and the former also can mean "to wash away guilt, to purify"

1 7 1 N, B, S, M, O, D, K अवगूर्य — 2. P, B, S, D, K कृच्छ्रातिकृच्छ्रौ चान्द्रायण लो- — 3 Cs -गुर्येत, N -गूरेत, B -गुर्वीत; P, S, M, O, D, K -कुर्वीत; cf TS 2 6.10 2.

1 8 1 P, B, S, D, K राजन्ये

1 9 1. P, B, S, D, K वैश्ये.

1 10 1. P, B, S, D, K शूद्रे

1.13 1 Cs, Ci, P, M -स्तप्तलोह-.

1.14 1 P, B, S सूर्मीं — 2. N, B ज्वलयन्तीं; Cs ज्वलन्ती सूर्मिं वा, Cm सूर्मिं ज्वलन्ती वा

1.15 1 P स्वलिङ्ग. — 2. Cs, N, P, B, S निपातनात्

1 16 1 Cs, B1, M, D, K सैन्धक; N सैधक-, P सैन्धक- — 2 M, O1, D मा — 3. Ct, S, D, K हन्ति; O घ्नन्ति, N, P, K add वधे (K यथा) मोक्षो भवति, cf ĀpDh 1.9 25 4.

1 17 1. Cs, Cm -नाधाय — 2 P परशु — 3 D, K मा.

1.18 1. Ci, Ct पीत्वा तयैवोष्णया

1.19 1 N, P, B, O, D, K सुरापाने; S सुरापाणे. — 2 B, S, O, D, K चरित्वा पु-. — 3. N, O om ; B, S, D, K व्रजति for च

1.20 1 N, P वपन व्रत-, B, S, D, K om वपनव्रत-

1.21 1. Cs, B, S, D, K add इति.

1 22 1 Ct (text), N, B, K सुरापाने. — 2 Bohtlingk (1885c) suggests त्र्यह to restore the meter But it has no manuscript support, and षडह may have been pronounced as two syllables by slurring the first syllable

1 24 1 P, M एवमेवा-

fails . instruction. the term *samskrte* is unclear Both Bühler and I follow Gov 's explanation.

1 25 1 P, B, S, D, K व्रतनिवृत्ति-, Gov glosses व्रतावृत्तिरुपनयनावृत्ति पुनरुपनयनम् — 2 O -त्रोर्गुरोराचार्याच्च; B, S, D, K -त्रोर्गुरोर्वा.

1.26 1 B -ज्यार्थं, P भोज्यार्थे.

all the leftovers: the great medieval theologian Vijñāneśvara (commenting on Y 3 282) cites this passage and interprets "all" (*sarvam*) to mean food items such as meat and garlic that are normally forbidden to students When he is sick he may eat these so long as they are his teacher's leftovers; but for the contrary view see Va 23 11

1 27 1. Cm चिकित्सेत

1 28 1 1st ed (all mss) यदागति स्यात्; Cs, Cm यदागदीस्यात्; Vijñāneśvara (*Mitākṣarā* on YDh 3 282) supports the reading of the edition by explaining अगद as अपगतव्याधि: — 2. I follow the reading of Cm, Ct, N, P, M, O -तिष्ठते The Grantha and Malayalam mss agree here 1st and 2nd eds read -तिष्ठेत

1.29 1 Cs त्रिरात्रमपो — 2 Ci -तस्या, D, K -तस्यपि, Ct, N, B, S -तस्यापि

1 32 1 1st ed (Ci, Ct, M, O) पशु-, Cm पशुः ; B, S, D, K om — 2 N, P, B, S, D, K om च. — 3. N, S रक्षोदैवतो — 4 Ci (text), Ct (text) om , S यमदैवतो

1.34 1 M gives the pratīka, Ct omits the sūtra — 2. M adds सपरिस्तीर्य — 3 N, B, S, D, K -होमिका, Ci -हौमिक-, Cs -होमिक-.— 4 B1, Ci om आज्य, — 5 B, S, O2, D, K add अमृतं वा आज्यममृतमेवात्मन्धत्ते (TA 2 18 2)

1 35 1 M, Ci give the pratīka — 2 S, D, K om — 3. N, B, S, D, K -ग्निमुपतिष्ठते, P -ग्निमुपतिष्ठेत — 4 Cs, Ci, O2, K, N, P, B, S करोतु On the form Hultzsch (1st ed , p 174) comments "Professor Bloomfield ("On Certain Irregular Vedic Subjunctives or Imperatives," *American Journal of Philology*, 1884. 5, no 1) makes it very probable that forms like करोत are not imperatives produced by false analogy but that they are contracted from *करवत etc., i e from regular subjunctives with the modal sign *a* and the secondary ending "

1 36 1 M अथ यस्य, Ci, Ct अथ यज्ञस्य — 2 Cm निनयेयुस्तमसा- — 3 Cs, Ci, Ct, P, B, D, K चरित नि-, Ci, Ct, N, B, M, K निर्विशेष, Cs, P निर्विशेष-

1 37 1 1st ed (M, O1, D) -पयश्छेद्भ्रातृ- (but on p 174 Hultzsch corrects भ्रातृ- to मातृ-), B -पगच्छेत्, Cm, Ci, Ct, O2, K, P1 मातृव-

1.38 1 N, B, S, D, K प्रजा जाता — 2 N adds स्रुवाहुती.

1 39 1 Cs, Ci, Ct, O1 omit the sūtra, P, B, S, D, K परिविति — 2 N, P, O2, K यश्चैन, M, D याश्चैन, B यश्चैना. — 3. B, S, D, K निरयं — 4 N, P -याचक-

1 40 1 B, D, K परिविति — 2 Ct, O1 om , Ci, P, B, S, O2, D त्रिस्त्रिरात्रेण, K विस्त्रिरा-; M द्विरा- — 3. N, M विशु-

2.2 1. N, B, S, D, K समुद्रयान

2 3 1. Cs, Ct, P, B. S, O, D, K ब्राह्मणस्व-, Cs -न्यासहरण

2.4 1 O भूम्यपहरणम्, P, B, S, D, K -नृतवदन

2 5 1 Ci omits the sūtra, Ct सर्वै .

2 6 1 Ci omits the sūtra, N, P, B, S, O, D, K -सेवा, Ct (text) -प्रेष्यतम्, Cs -प्रेष्यता

2 7 1 Ct omits the sūtra, for sūtras 7–9, B, S, O, D, K read यश्च शूद्रायामभिप्रजायते (O -भिजायते) तदपत्य च भवति । तेषा (O एषा) तु निर्वेष ॥, Cs शूद्रायामभि-, N, P, Ci -भिगमन

2 8 *child of a Śūdra* Buhler translates this as "becoming thereby her son". Gov takes it to mean a man who gives himself up for adoption by a Śūdra I prefer Gov 's interpretation because all the other sins enumerated are avoidable actions (see the statement in *sūtra* 9 "When people have done any one of these") that cause loss of caste, whereas being born of a Śūdra woman is beyond the control of the child

2 9 1 1st ed (all except M) एषा-, N, P एतेषा-, M एतैषा-, 1st ed (all mss.) -मन्यतमत्, see, however, BDh 3 10 10 - 2. P adds एतेषा निर्विशेषः.

2 10 1 Cs, C1, M -काल-, P -काले, cf Haradatta on ĀpDh 1 25 10 — 2 Cs, P -भोजना — 3 1st ed (M, O1) -भ्युपेयु ; Cm and ĀpDh 1 25.10 -भ्यवेयु., Cs, C1, Ct, N, P, B, S, O2, D, K -भ्यवहरेयु — 4 P एतै — 5 Cs, N, S -पहरन्ति, Cm, C1, Ct P, B, M, O, D, K -पहन्ति, Mitākṣarā (3 289) -पघ्नन्ति — 6. 1st ed. (C1, Ct, M, D, K) adds इति

2.11 1. M, K omit the verse — 2 P, S कृष्ण- — 3 C1 उदकाभ्यवहारी, O2 उदकाभ्युपायी. — 4 N -हरन्ति

2.13 1. N, P, B गुर्वी — 2 N, P -चार्यता — 3 P, B, S, D, K महिषीगो-, C1, Ct, M -महिष-, B, S, D, K -रक्ष्य

2 14 1 Cs, C1, Ct, M, D, K, B, S, निर्वेषः, N, B निर्विशेष — 2. Cs, Cm पतितप्रवृत्ति-

2 15 1 C1, Ct, M om. अथ

2 16 1 P, B, S, D, K -वृत्ति — 2 P, B, S, O2, D, K यश्च तमध्यापयति for तस्य चाध्यापन

2 17 1 N, P1 निर्विशेषो, P2, B, S, C1, Ct, M, D, K निर्वेषो — 2. N om. — 3 P om. — 4 P -मेकरात्रमिति, B, S, D, K add अशुचिकरनिर्वेषो, P adds अथाशुचिकरनिर्वेषो, N adds अथाशुचिकरनिर्विशेषो

2 18 1 P समवस्थाय, N समवायि — 2 B, S, D, K धर्मं — 3 O2 विप्रा व्रजत अस्म-, C1, Ct, O2 -जतास्मत्त, also favored by Bohtlingk's (1885c) and adopted in the 2nd ed, 1st ed (M) and Cs -स्मभ्य, N, P, B, S, O1, D, K -स्मभ्यम् — 4. Cm -स्मत्त एवमार्यानपि, P, D सप्रत्यप- (cf ĀpDh 1 19 9); Böhtlingk's (1885c) conj -प्रतिपत्त्यथ इति

2 19 1 C1, M तथापि — 2 N, P, B, S, O, D, K सहेन्द्रियै — 3 B, S, D, K add पतितेन समाचरन् (cf BDh 2 2 35)

2 20 1 1st ed. (C1, M) -हीनो हि — 2 Cm, C1, Ct जनयतीति

2 22 1 B, S दधिधानि- — 2 P om — 3 Cs -कार्येषू-

2 23 1 Ct (text) omits the sūtra, all mss. and 1st ed (and ĀpDh 1 10 29 14) read शुक्त for शुक्र, 2nd ed reads शुक्र probably under the influence of Bohtlingk's (1885b) comments on ĀpDh 1 29 14, I have reverted to the reading of the 1st ed , M -शुक्ति, C1, O1 शुक्त, D, K शुक्तै — 2. B, S -शुक्तैर्यनिर्वर्त्यते; C1 निवर्तते; O निवर्तयते, D, K निर्वर्त्यते

2 24 1 All mss and 1st ed (and ĀpDh 1 10 29 14) read शुक्त for शुक्र (cf note to previous sūtra); most mss. read शुचि for अशुचि, but the loss of the initial अ is probably caused by the final ए of the preceding sūtra — 2 Cs -नामिच्छतां तेषा.

2 25 1 Ct, O om , P, B1, S, D, K तेषामश-, B -मशस्त्रिय , C1, M -मशस्त्रय , P, S, D, K -मश तृतीय, Bohtlingk (1885c) suggests emending the sūtra thus पतनीयाना तृतीयोऽशस्तेषाम्

2 26 1 Cm, Ct, O, D, S om, C1, K तथाप्युदा-

2.27 1. N, P, B सुकृतान्वा, S सुकृताश वा

2 28 1 N, P, B, S, D, K तृण, N adds फलं after काष्ठ

2 29 1 B, S एतत्तु ब्राह्मणे पण्य. — 2 M तन्तुश्च रज-.

2 30 1 N, P1 om — 2 P वभ्रू, B, S add वा — 3 Bohtlingk (1885c) suggests inserting वा — 4 P, B, S, D, K रोमशा गा, N, O लोमशां गा — 5 B, S add वा

2 31 1 Cm, B, S om वा

2 34 1 B, O, D, K तदर्धो, N -शसति, Ci -शसितरि; P, Ct -शस्त-, B, S, D, K -शस्तस्तु

2 35 1 N, P द्यूतात् for यौनात् — 2. Cs, Ci यानासनशयनादिति; Ct यानाशनादि; O शय्यासनाशनात्, B, S, D, K सद्यो न तु शय्यासनादिति (see MDh 11 181)

When someone . a year this verse is found in Va 1 22 and M 11 181 Most commentators agree with the interpretation given in my translation, including Vijñāneśvara who cites it in his commentary on Y 3 261 It is also supported by the reading of Vi 35 3–5 According to this interpretation, by doing the four exempted activities one becomes an outcaste immediately rather than after the lapse of a year Govindarāja and Sarvajñanārāyana, commenting on M 11 181, think that one becomes an outcaste within a year by officiating at their sacrifices etc , and *not* by traveling with them in the same vehicle and other similar activities Böhtlingk (1885a) objected to taking "*na tu*" with what precedes rather than naturally with what follows Following Bühler's (1885) response, Bohtlingk (1886a, 1886b) gave two reconstructions of Va 1 22 (see note to it) according to which the translation would be. "When someone associates with an outcaste he himself becomes an outcaste within a year, (he becomes an outcaste) immediately by officiating at his sacrifices and by teaching him, but not by traveling in the same vehicle or sitting on the same seat as he, or by eating together with him "

2.36 1 Cm, Ci, Ct, O प्रायश्चित्त — 2 Ci, Ct, M om नैष्पुरी- -प्यते

2 37 1 P, B, S, D, K प्रत्यहमु- — 2 P adds पतित

2 38 1 In place of the sūtra, Cs, Cm, Ci, Ct substitute the verse त्र्यहं प्रातस्तथा सायं त्र्यहमन्यदयाचितम् । त्र्यहं परं तु नाश्नीयात्पराक इति कृच्छ्रत (Ct कृच्छ्र) — 2 Cs प्रात त्र्यहं — 3 M, D omit कृच्छ्र [39] इति, but D inserts these words in sūtra 40, Cm कृच्छ्र, Cs कृच्छ्र

2 39 1 N, P om प्रात इति — 2 B, S -रात्र

2 40 1 B, S तदश्नी-

2 41 1. Cs, Ci, Ct अभक्ष- — 2 Cs, Ci, Ct om.

The third type the meaning of "third" is unclear, and Gov gives several different explanations, which are mere guesses. It could be that the first two are *arduous penance* and *very arduous penance* The *hot-arduous* (37) and that of women and children (39) may be simply variants of the first and thus to be subsumed under it.

2 1 Cs om कृच्छ्रे, B, S कृच्छ्र-

2.44 1. Cs, Cı, Ct एकवस्त्र

2.45 1 Ci, M, N, P add इति

3 2 1. B, S विभज-.

3.3 1. Cı, M सम.

3.4 1. Ci, Ct, M पर

3 8 1. Cs दायभाग

3 9 1. Cs ज्येष्ठांशा.

3.10 1 S, M, D, K दाय-. — 2. O दशाशं कृत्वा

3 11 1 O2 सवर्णस्तृतीयांशहर; S, D, K सवर्णस्तृतीयांश हरेत्

3 13 1 B1, S -वान्वा — 2 M -वान्नि शेषा-, P, O2 -वान्विशे-, D, K -वानवाशे-, O2 -वान्शे-; Cs, Cı, Ct -वानशे-

3 14 1 P, B, S, D, K सुसस्कृ- — 2 D, K जायते. — 3 Cs, Cm om अथाप्यु- . शतमिति

by himself· this is meant to exclude a son born through levirate (B 2 3.17)

3 16 1. N, P -सुत

3 17 1. P, B प्रसूतौ — 2 Cs, N स्वक्षेत्रे.

3 18–19 *He has two fathers .. stumble.* this indicates that persons other than the dead man's brother were permitted to father children for him This is the only way that the child could have two different lineages and patrimonies, because brothers have the same lineage. In the verse, moreover, the son from such a union is said to make offerings to six ancestors, which is possible only if the biological father and the leviratic father belong to two different families Ancestral offerings are made to the father, grandfather, and the great-grandfather, these will be different only if the two fathers are not brothers See G 18 6–7.

3 19 1 Ct, P, S, O1, D, K मुह्यात इति

3 20 1. Cs om

3 22 1 O1, D, K -त्पन्नमन्ते — 2 P विज्ञातः , P, B, S, O, D, K, Cı, Ct add स

3 23 1 Cs om — 2. P -त्यार्थं

3.24 1 Cs यामनतिसृष्टां — 2. 1st ed (all mss) -पयच्छे-, B -पगच्छे- (cf. BDh 1 20 9 note). — 3 Cı जायते.

3 25 1 P om वा — 2. Cı, Ct, M, O संस्कृताविज्ञाता तस्या

3 27 1 S, D om पतित वा, D places these before त्यक्ता; Cı पतिं वा. — 2. Cm om. — 3. N om.

3.28 1. Cı मातापित्रोर्वि-.

3.30 1 P पर-, B, S पारि-.

3 31 1. Cs, Ct, O, D S om — 2 B2, S वापविद्ध

3 33 1 Ci, M -पजघ्नि, O -पजघनि, K-पजनि, SB औपजन्धनि ; but many variant readings are recorded by Weber (pp. 1181–5), including औपजङ्घनि

3 34 1 Ci, Ct, N, P, M, O -मिथ्यामि. — 2 N सादने — 3. I follow the reading of the 1st ed (all mss) and of ĀpDh 2 13.6 तस्माद्भार्यां, it is also the *lectio difficilior*, P, M तस्माद्भार्यां च, N तस्मात्सभार्या, B तस्मात्स्वभार्या, 2nd ed तस्मात्स्वभार्यां The mss corrections are aimed at restoring the meter, but it is clear that the original pronounced भार्यां as भारिया with three syllables. — 4. I follow the reading of the 1st ed (Ci, Ct, M) and of ĀpDh 2 13.6 रक्षन्ति, P, S, O2, D, K, 2nd ed रक्षन्तु The language of sūtra 34 indicates that it is telling a story rather than enjoining a code of conduct (with all the verbs in the present tense), which is done in the following sūtra; Böhtlingk (1885c) prefers सरक्षन्ति to restore the meter, but see the previous note — 5 1st ed (all except M, O) and ĀpDh 2 13 6 बिभ्यन्त, M, O बिभ्यत., the 2nd ed adopts बिभ्यत, possibly influenced by Bohtlingk (1885c) I have reverted to the reading of the 1st edition which is the *lectio difficilior* containing a grammatical irregularity This is supported by most of the mss, and Gov, as well the the parallel in ĀpDh, where all the mss support this reading

3 35 1 1st ed (Ci, Ct, M) and ĀpDh 2 13 6 रक्षथ (Haradatta लोडर्थे लट्), Ci रक्ष, B, O, D, K and VaDh 17 9 रक्षत, adopted by the 2nd ed possibly following Bohtlingk (1885c). I have reverted to the *lectio difficilior* or the 1st ed supported by ĀpDh and most of the mss — 2 The Kāśikā on Pānini 6 4 75 cites the reading· परबीजान्यवाप्सु·

3 36 1 B, D, K सुनिर्गुप्तान्.

3 37 1 D, K -साच्छादरैर्बि-

3 39 1 N, S, M, O1, D, K अकर्मण.

3.40 1 O1, D, K -तज्जाति-, S -तज्जवर्ज

3 43 1 Ct give the pratīka, M -ङ्कारो P, Ci, O -ङ्कारान्; N -ङ्कारात् — 2 P om अन्यद्वा, B, S लभेरन्यद्वा.

3 44 1. 1st ed. (all mss) स्त्री-, B, S स्त्रिय, P स्त्या — 2 O विन्देत, Cm, Cs, Ci, Ct न स्त्री स्वातन्त्र्य विन्दते

3 45 1. Ct give the pratīka — 2 D, K पुत्रास्तु — 3 1st ed (Ci, Ct, D, K) स्थविरे, M स्थविरी-, O स्थाविरी-, Cs स्थाविरे. — 4 B, S om इति

3 46 1 Ci, M, O2, K, N, B add तस्मात्, as Bühler's note to this sūtra shows, the addition has crept into the text from the first word of the citation from TS 6.5 8 2, which is added by K, Ct, O1, D add न दायं, — 2 M om हि, S न दाय, Cs ह्यदायादाश्च — 3 B, S (and P just before इति) add तस्मात्स्त्रियो निरिन्द्रिया अदायादीरपि पापात् (TS 6 5 8 2)

3.47 1 M omits from sūtra 47 up to the middle of sūtra 50; O2 भर्तुरनुमते; B, S, D, K भर्तुर-भिमते — 2. P1, B, S, D, K लभेरन्.

3 48 1 1st ed (C1, Ct, M), Cm, Cs add तु — 2 Ct, O कृच्छ्र चरेत्

3.50 1 N वैश्यादिप्रतिलोमेषु — 2. C1, Ct कृच्छ्रादीश्च-, N, B, S, D, K -तिकृच्छ्राश्चरेत्

If it is . so forth Gov explains when a Brahmin woman has sex with a Vaiśya she performs the penance beyond the very arduous penance, and with a Ksatriya, the very arduous penance, whereas a Ksatriya woman having sex with a Vaiśya performs the arduous penance

3 52 1 M व्रजेत्, N, P, O2 दहेयु., B, S, D, K दहेयुरिति

4 3 1 Ct gives only the pratīkas of sūtras 3–7. — 2 O वधम्, B1, S, D च तत् for वध , and K च पत्यात् — 3 1st ed (O) तान्ह्ये-, Cm, N, P, B2, M ता ह्ये-, B1, S, D, K तान्ये-, C1 तास्वे-, P -ता निगु-; N, S -गुप्ता-, B, S, O, D, K -श्चारय-, P -श्चारव-, M -श्चलयन्त्यह, Ci, O add इति, Bühler changes to ते ह्येता निगुप्ताश्चा- following MDh 8 362; Gov on the contrary takes the accusatives एतान् and निगुप्तान् as referring to the lovers

4 4 1 B, S, D, K पवित्र परम — 2 N, P दूष्यन्ति — 3 M, O1 रजोभ्यासाद् — 4. N, B, S, D, K दुष्कृता-

4 5 1 1st ed (D, K) ददत्, M यदत्, O2 अदत्, C1, N ददौ — 2 N गन्धर्गा(·) — 3 B1, S, D, K -भक्ष्यत्व, B2, C1 -मेध्यत्व; *Brhatsamhitā* 74 7 -भक्षित्व

The Moon taint Va 28 5–6 indicates that these three deities grant these boons to the woman after enjoying her prior to her marriage, a point repeated by Vijñāneśvara commenting on Y 1.71 "Purification"here may refer to her menstrual flow regulated by the lunar cycle (B 2 4 4) This verse occurs also in Varāhamihira's *Brhatsamhitā* in the eulogy of women (74 7), where the final phrase reads "Women, therefore, are like a gold ornament"

4.6 1 P, B1, S, O, D, K प्रेतप्रजा — 2 B, S add वर्षे

4.7 1 B, S, K मज्जन and D मड्डान for मद्य, B, S add च

4 9 1 Ct gives only the pratīkas of sūtras 9–12 — 2 Cs -रनुज्ञाता — 3 C1 om अपुत्रा, N, B, S, O2, D, K add चेत्

4 10 1 C1, Ct, N, M, O2 पिशाचो- — 2 In C1 the 3rd pāda reads. मृतप्रजा अकामा च

4 11 1. P मातृपितृ- — 2 C1, M सखी वधूरि-; O1, D, K, P, B, S सखीत्य-, O2 सवयस्या

4 12 1 C1 सर्वप्राय-.

4 13 1 D, K अनेन — 2 Cs, B चाण्डाली-; D, K -वायोपि

4 14 1 Cs चाण्डाली — 2 P -नात्पतते

4.15 1 1st ed (all except C1) निश्चय, S निष्क्रिय, C1 निष्क्रय, followed by the 2nd ed and adopted by Böhtlingk (1885c)

given above: Gov. refers to B 2 4.12, but the reference is found within the quoted verse and, therefore, must refer not to Baudhāyana but to the original from which the quotation is taken. As Buhler notes, this is a significant piece of evidence for the existence of metrical works on Law at a very early period, distinct from floating verses containing age-old wisdom (Lariviere 1989, II xi).

4.16 1 N याजनाध्यापन- — 2. N जीवयेत्, in place of this sūtra M, D, K, P, B, S have the passage. धार्म्ये[1] स्वाध्यायप्रवचने[2] चाधिकारं[3] दर्शयति । प्रतिग्रहे दाता[4] प्रतिग्रहीतार[5] ऋध्रुवन्ति । ऋत्विग्यजमाना[6] याजने[7] तदशक्तौ[8] क्षत्रधर्मेण[9] जीवेत्[10] प्रत्यन्तरत्वात्, C1, O2 insert a version of this before the regular sūtra. Bühler (1879–82, II 236) thinks that this interpolation is taken from an old commentary.

1. M धर्मे, P धर्म्ये. — 2 P स्वाध्याये प्र-. — 3 M -चन इत्यधि-; C1 -चने एवेत्यधिकान, O2 -कारान् — 4 M प्रतिगृहीतादृक्; P प्रतिग्रहे तादृग्दात, C1 प्रतिग्रहीता तादृक्, O2 प्रतिग्रहे तादृग्दाता. — 5 D, K, O2, B, S -हीता; C1 -हीतारम् — 6 M, C1 -मान-; O2 -मानौ, — 7 M याजनौ, C1 याजिनौ, O2 stops after याजने; — 8 M adds स्वाध्यायध्यापनयज्ञयाजनप्रतिगृहैरशक्त — 9 C1 क्षत्रधर्मौ, and omits the rest — 10. D, K, B, S जीवयेत्

4.17 1. D, K ब्राह्मस्य

4.18 1 N क्षत्र- for शस्त्र — 2 B, S, D, K क्षत्रव्यपेक्षया

4.19 1 Cs, Ci, Ct add इति

4.20 1 N प्रातरशनात्क-; C1, Ct, M, O1 -राशकर्षी

4.21 1 Ct gives the pratīka; N, P असूत- — 2 P, B, S-मनुद-, Ci, M -तुद तारया, K -मनुदत्तारया, which is omitted in D.

4.22 1 N, P, B, S, O, D, K भार्योद्वाहादि-, cf GDh 5 7

ritual fire in Sanskrit, simply *agni* (fire), probably referring to the domestic fire (*aupāsana*), which is different from the three vedic fires (see App. I 1)

4.23 1 Cs, S दर्शपौर्ण- — 2 C1, Ct, O, D, K, N, P, B, S पशु-. — 3. C1, M, N, P add इति

4.24 1 N च

4.25 1 Cs शाट्य च

4.26 1 N om अथापि — 2 Cs, N1 हि — 3 M तथाह

Now, they ... no gifts: this dialogue is part of a quarrel between two young women, Devayānī and Śarmiṣṭhā, each trying to show that her father is superior to the other's. The full story is found in the *Mahābhārata* 1 73–8

5.1 1 1st ed (C1, O1, M) तपस्यमव-, Cs, Cm, Ct, N तपस्यमपोव-, P तपस्यमपामव-, S, O2, D, K तपस्यपामव-, cf BDh 2 7.3

5.3 1 Cm उत्सिञ्चेत्, P उत्सृजन्ती, cf BDh 2 10 3

5.4 1. Ct, M om

5 6 1 B, S om इति.

5.7 1 Cs, D, K च — 2. Cs कुर्यात्त्री-; P1, S -नवटां, O -नम्बुध-, B कूपात्तु त्रीन्घटा-

5 8 1. बहु प्रतिग्राह्य- separted, following Cm and Bohtlingk (1885c); in the 1st ed they are compounded Gov. explains बहु with भृत्यभरणक्षमादधिक — 2 B प्रतिग्राह्यस्य वाप्रति-ग्राह्यस्य वा; S om अप्रतिग्राह्यस्य — 3 P बहु प्रतिगृह्य प्रतिगृह्या-; Cm, Ct and Bohtlingk (1885c) place प्रतिगृह्य before अप्रतिग्राह्यस्य, P, S, D, K give अप्रतिग्राह्यस्य वा प्रतिगृह्य after याजयित्वा — 4 Cs -मन्दीया; N -मन्दि; B, S, D, K -मन्दीर्जपे-; P -मन्दी धावति जपे- (RV 9.58) — 5 Ci, Ct om इति

5 9 1 Cs, Cm om — 2 Cm, Ci, Ct -णस्तथा. — 3 P, B, S, D, K आहारमात्र- — 4. Cs, P om.

5 10 1 P -कस्य व्रतानि

5 11 1. B1, S, O, D, K -प्रातर्यदत्र — 2. P, B1, S, O, D, K om अत्रेन, Cs -त्रैनैव

5 13 1 Cm, N, B, S, O2, D नाति .

5 15 1. M omits the sūtra. — 2. Ct (text) om.; Ci (text) वाग्र्यं; N वाग्रमत्र

goodly portion Gov takes *agra* ("goodly portion") as a technical term referring to a specific quantity of food *grāsa* ("mouthful") is a lump the size of a peahen egg; four mouthfuls make a *bhaikṣa* ("almsfood"), four almsfoods make one *puskala*; and four *puskalas*, one *agra*

5 16 1 Cs नित्य-; Cs, P भक्तिका., M, Ci नित्याभक्तिका , which is explained by Gov.. आ समन्ताद्भक्तमाभक्तम् । नित्यमाभक्त येषा ते नित्याभक्तिका नित्यमत्र ये भजन्ते पुत्रदारप्रभृतय , on भाक्तिक see Pānini 4 4 68 — 2 P om स्यु .

5 18 1 Ct gives the pratīka, O -त्राहगीतौ; D -त्रात्रहितौ, K -त्रात्रद्विगीतौ, N अत्राप्यत्र- — 2. P श्लोकौ भवत — 3. Cs places the second verse first — 4 P, B, S, D, K -तिथिभ्यश्च सुहृज्जनाय, Gov चतुर्थ्यर्थे षष्ठी — 5. Ci -धानोत्ति — 6 Ci adds इति

5 19 1 P -वैश्वदेवेषु. — 2. M -ससर्गौ, P, B, S, D, K add विहितो

5 21 1 P सप्रक्षालित-, P, S -पाणिपाद आचान्त — 2 P सवृत्ते शुचौ — 3 S -लोभद्रोह-, Cs -क्रोधलोभमोहमदानप-

6 2 1 Ci, Ct, M omit sūtras 8–9 (*sic*, or is this a typo in the 1st ed for 3–9?) — 2 N, P, B, S, O, D, K -तिलमधुस-, O1 प्राशयेदप, B, S, D, K -प्राशने यदप.

6 3 1 Cs omits sūtras 3–9, P omits sūtra 3

6 4 1 O adds च.

6 6 1 S आसग्या, D, K आसध्या; — 2 O नात्र, N नासन्द्यात्र

6 7 1 N वैणव-.

6 8 1 N पाद्यस्य; P, B, S, D, K पदस्य

6 11 1 B, D, K नैवेन्द्र- — 2 B om प्र-

6.12 1 D, K प्रब्रूया-

6 13 1. M omits sūtras 13–14; B, D, K -द्वारे प्रकीलपरिधानामन्तरेण, N, B, S, O, D, K add च

6 14 1 Cs, Cm, Ct, B, O प्रेङ्ख-, corrupt in Ct, D, B adds च

6 15 1 1st ed (Ci, D, K) -तर्न्ति, M, Cm P, S ĀpDh and GDh -तन्ती, Ct -तरी, O -तन्त्री, Cs -तन्तु. — 2. N नोपरिं

6 16 1 P, B, S, O, D, K -लावस्थानानि, M -लाचसथानि; N -लानि स्तानानि.

6.17 1. P, B, S, D, K पाययन्ती, cf MDh 4 59 — 2 Cs परस्मै न — 3. M विब्रू-; B, O om प्र-

6 18 1. M omits sūtras 18–20, Cs, B नाधेनु धेनु-.

6 19 1 Cm omits this sūtra — 2. 1st ed (all except M) -द्धेनुभव्ये-, Cs P1, B -द्धेनुर्भव्ये-, G -द्धेनुभव्ये-, cf. MS 4 4.8.

6 20 1 Ct omits this sūtra, Ci रिक्ता, O सूक्ता, D शुक्ला, K मुक्ता — 2. B, S रुक्षा .

6 21 1. N गच्छेत्

6 24 1 Cs puts sūtra 24 after 25

6 26 1 O2 बाहुतस्तरेत्, B, S, D, K बाहुना तरेत्; cf Pānini 4 4 7

6 30 1. N, P add अथाप्युदाहरन्ति

6 31 1 P reads यव for यवस, N, B, S, O, D, K (and GDh 9 65) om. समित्; Ci, N, P, B, S, D, K -निष्क्रामण-, P, B -नलसुसमृद्ध-; N -प्रतिवेश्यं

6 32 1 N, P, B, S, D, K add इति

6 33 1. Ct gives the pratīka, N पुरे, S -कुष्टितकशरीर-, B, D, K -कुण्डितकशरीरग्रस्तपरि-, P, B, S, O, D, K -वदनस्तु — 2. M adds ग्रमे (*sic*) — 3 N, Ci -वाप्नोति

6 34 1. M समोहन्या, Ci, O2 समूहिन्या

6 36 1 P ऋपिर्विद्वान्नृपवरो — 2. Cs -विभागत , B, S, D, K -विपाकश

6.37 1 P सवत्सरसमागताविति, B, S, M, D, K सवत्सरगताविति, O om इति

6 38 1 Ct, B, O1, K अग्र्यागारे.

6.39 1 1st ed (Ct, D, K), Cs, Cm -चमनयोस्तथा, S -वमनो-, Ci -चमने तथा, N, P, B, M O -चमयो-, Bohtlingk (1885c) suggests -चमने तथा or -चामायोस्तथा, the latter is followed in the 2nd ed

6 40 1 Cs सवन

6 41 1 M अत्र — 2. O2 अत्राश्रि-, N, P शृतानि, cf TB 2 8 8 3

6 42 1. Bohtlingk (1885c) conjecture श्रुतं for श्रुति (cf ĀpDh 1 8 23), P, Ci, Ct om इति.

7 2 1 P, S om प्रयतो वानभिषिक्त· — 2. B, S, K add अग्निश्च मा मन्युश्चेति सायमप पीत्वा । सूर्यश्च मा मन्यूश्चेति प्रात सपवित्रेण पाणिना. — 3 Ci, N, O2 पवित्रमन्त्रैरा-.

7.3 1 N, P, B, S, M, O, D, K om.

7 4 1 Cm -कर्मणामेवार- — 2 B, S, O1, D, K -कालादेतेनैव.

7 5 1. B adds the verse. भुवि मूर्ध्नि तथाकाशे मूर्ध्न्याकाशे तथा भुवि । आकाशे भुवि मूर्ध्नि स्यान्मन्त्रस्नान विधीयते।। — 2 B, S, K add अपरिमितकृत्व .

7 7 1 N, P, B, S, M, D सप्त- for ससप्त-

7.8 1 B श्रान्तो.

Let him . *text* Gov and Buhler take this to be an incomplete sentence "If he gets tired by controlling text, (*let him recite the Sāvitrī*) "

7 10 1 S प्राङ् तिष्ठन्, O1, D, K प्राक्तिष्ठन्; N -स्तिष्ठेत्

7 11 1. B जनान्यातयति प्रजानन्निति

7 12 1. O, D, K -मभि, Bohtlingk (1885c) conj सुपूर्वं for सुपूर्वां, see however अनागता in BDh 2 7 15 — 2 B सुपूर्वामभिपूर्वामभिक्रम्यो-

7 13 1 M अस्तमित This appears to be a piece from a verse.

7 14 1 Ci, M सतत्या, O सतत्याम्, D सत्पत्यौ, K सपत्तौ, Cm सतति , Hultzsch notes. "I supply उपासिता कल्पते "

uninterrupted . *nights* the performer will not die before the completion of his full life span There may also be a cosmological meaning the twilight worship ensures the *rise* of the sun each day and the regular sequence of days and nights

7 15 1 S, M, D, K वात्र. — 2 P तथा. — 3 B om.इति

7 18 1 Cs, N -मुपास्याय

7 19 1 B, S, M, D, K add इति

7 21 1. D, K वापि — 2 Cm adds इति

7 22 1 Ct gives the pratika, N, B om स — 2 P om अहरह — 3 Ci om सन्धिषु — 4 N, B, S, D, K om — 5 P, O om., P, B, S, D, K, O2 add ब्रह्मविराजो (O2 -रजो), cf BDh 3.9 15 — 6 Ci प्राण

8 1 1 Cm च गृह्य

8 2 1. B adds च, Cl, P, S, O, D, K add तु — 2 B न तत्र.

8 3 1 O1 -भिपद्यते, Cm, N, B, S, O2, D, K -भिप्रतिपद्यते — 2. 1st ed (all mss.) तन्म, B, S (as also TA 10 1.12 48) तत्र

8 4 1. N, B उपहरन्ति — 2. D om सन्त्विति . (2 11.15) तप शील सवने-

8 5 1 Cs निरीक्षयति, N, P निरीक्षति

8 7 1 P अथाप्सु

8 8 1 B वासस .

8 9 1 Cs यद्यप्युप-, Ci, M, N यद्यप-. — 2. Ct, K -तिष्ठन्ते

8 10 1 Cs om आचम्य, M -चम्यान्त , P -चम्य चान्त — 2 M, O1, K -चमेत् — 3 Before आप. B, K adds TA 10 22. — 4 Gov connects ब्रह्मपूता against the reading of TA 10 23 — 5 I have dissolved the sandhi to restore the meter; Ed. reads मामापोसता

8 11 1 Ci, Ct -र्जयित्वा — 2 K पिण्डयि- — 3 N पीडयित्वान्यत्रयत वास परिधाय प्रक्षालितो-, Cm, Cs, Ci, Ct -वाताक्लिष्टानि — 4 P om. अप , Cm, Ci, Ct om. अप आचम्य. — 5 M प्रत्यङ्मुख , S adds उपतिष्टेदायती देवी तुरीयेन पदेन । अथाप्युदाहरति । गायत्र्येकपदी द्विपदी त्रिपदी चतुष्पदसि न हि पद्यसे । नमस्ते तुरीयाय पदाय पुरोरवसेसावदो मित्यस्विल जयतीति ।।, see SB 14 8.15 9 f — 6 Cs, N, P दशवार, P adds इति

8 12 1. B -तिष्ठेत

8 13 1 N om — 2. M प्रणवे, B, S, K प्रणवेन

8.14 1. After यज्ञै B1, K adds अद्भिरेवाप्सु. — 2. B, S -यन्ति

9.1 1. In this khanda the mantras are given according to K; O gives some mantras with many variants, M gives the beginning of sūtra 1 and the end of 14, Cs, Ci, Ct, S give only the beginning of sūtra 1 (अग्नि प्रजापति.), after which S gives the end of 2.5.10 2 (सर्वा स्वधा नमस्तर्पयामीति) and all four give 2.5 10 3, B ओं अग्नि , 1st ed (all mss ?) om ओं

9.3 1 B ओं मित्र, 1st ed (all mss ?) om ओं

9 4 1 K -प्रचप्पूषा अत्रिनौ — 2 K सदैव- — 3 N, P om ओं विश्वान्देवास्तर्पयामि, Cm विश्वेदेवा- — 4. K सध्या corrected to साध्याश्च ; Cm om च

9 5 1 B places ओं चतु- -मि after परम- -मि, and N, P, O after हिरण्य- -यामि — 2. 1st ed places ओं पर- मि after ब्रह्मपार्षदास्तर्पयामि. — 3 P om च — 4 N, O om. ओं ब्रह्मपर्षदास्त- -पार्षदीश्च तर्पयामि — 5. N, P, B, O add सोम तर्पयामि — 6 P adds ज्योतीषि + मि

9 6 1 1st ed (all mss ?), N, B, O रुद्राश्च त- — 2 1st ed (all mss ?) om ओं रुद्रपार्षदीश्च तर्पयामि — 3 N, P om च.

god Bhava Great God these are all names of Śiva

9 7 1 N, P, B, O place sūtra 7 after 8 — 2 N, P, B, O शूर, N reads शूर । उग्र । वरद । हस्तिमुख । लम्बोदर । एकदन्त । वक्रतुण्ड । गणपतिं । शूर्पकर्णं । — 3 O om वक्र- -मि, P, B places after लम्बो- -मि, N, P add गणपति तर्पयामि — 4 O adds गणपति तर्पयामि.

Vighna . . . Lambodara these are all names of Ganeśa, the son of Śiva

9.8 1 K षष्टीं — 2 1st ed (all mss.?) om ओं जयन्त . -मि; N, P place it after
-मि, O after महासेन -मि. — 3. K adds again ओं इन्द्रं त- । ओं षष्टी त
सुब्रह्मण्यस्त-, N, P, O om ओं सुब्र- -मि, B places it after विशाखं . मि

9 9 1. N, P, O omit this sūtra

9.10 1 N places 10 after 11 and reads विष्णु । श्रियं । देवी । पुष्टिन्देवी । तु
ऋद्धिन्देवीं । समृद्धिन्देवी । सरस्वती । विष्णुपार्षदांश्च । विष्णुपार्षतींश्च । — 2
here also ओं विष्णु तर्पयामि — 3 Cm, N, P add देवीं — 4. Cm, N, P add दे
adds सरस्वतीं देवी + मि; O adds सरस्वती तर्पयामि; 1st ed (all mss ?), Cm
also ओं विष्णु तर्पयामि. — 6 K गरुत्म — 7 P, O om गरु- -मि. — 8 1
mss ?) -पार्षदाश्च त-

Keśava . . . Garutmat. the first twelve are the well-known names of Viṣṇu.
four are the names of his wife Śrī. Garutmat is another name for Garuḍa, the
acts as Viṣṇu's mount.

9.11 1. N, P read. कालं । नील । मृत्यु । अन्तक । धर्मं । धर्मराज । यम । यमराजं (
चित्रं । चित्रगुप्त । वैवस्वत । वैवस्वतपार्षतान् (N -तांश्च) । वैवस्वतपार्षतींश्च (
— 2 1st ed (all mss ?), Cm मृत्युजय — 3 1st ed. (all mss ?), B, O om. ओं चि
मि. — 4. B, O om. ओमौदु- -मि

Yama . . Audumbara these are the different names of Yama, the god of death

9 12 1. N, P read भरद्वाजं । गौतम । अत्रि । अङ्गिरस (P places after ज्येष्ठा) । विद्या
ज्येष्ठा । श्रेष्ठा (P om) । धान्वन्तिरि (N धन्वन्तरं) । धान्वन्तरिपार्षतान् (N
पार्षदाश्च) । धान्वन्तरिपार्षती. (N धन्वन्तरपार्षतीश्च) । — 2. B भूमिदेवी त-. — 3
(all mss ?), B, O -पार्षदाश्च त-. — 4 Cm, B, O, K om इति, N indicates the co
of a Khanda with the number १

9 14 1 N, P place ब्रह्मर्षीन् after देवर्षीन् — 2 P, B add वैश्यर्षीस्त- — 3 1st ed (all
B om ओं जनर्षीस्तर्पयामि and ओं तपर्षीस्तर्पयामि. — 4 1st ed (all mss ?)
सत्यर्षीस्तर्पयामि — 5 P om. ऋषिकास्तर्पयामि — 6 1st ed (all mss ?), O ऋषिपु
— 7 1st ed (all mss ?), O om. ऋषिपौत्रास्तर्पयामि — 8. 1st ed (all mss ?) कण
Cm, N, P बोधायन — 10. B -केशि; N, P, O -केशं — 11 N, P, O वाजसनेय -
आश्वलायनशौनक — 13. N, O om आश्वलायन -मि, Cm आश्वलायन त- । शौ
— 14. 1st ed. (all mss ?), P, O om ओं वसि -मि.— 15. P om. सावित्री; O
after गायात्री — 16 P ads सदसस्पतिं तर्पयामि. — 17. 1st ed (all mss.?) om अ
मि — 18 1st ed. (all mss ?), Cm, B अथर्वाङ्गिरस त-, N -रोम्य — 19 1st ed (al
-पुराण — 20 N, P, B, O om ओं सव- . . . -मि — 21 N, P2 सर्पदेव-. — 22. Cm
B, O, K om इति

Seers . . Kāndas the seers who discovered the Vedas are divided into Br
Divine, and Royal For seers by learning, see A 1 5.5–6. Janas, Tapas, and Sa
three of the seven worlds: see under Calls in App. I.2 "Kāndas" probably refe
internal divisions of the vedic texts For the seven seers, see A 2 24 13 n.

Kānva . *Vasiṣṭha* all these are individuals to whom major texts of the vedic tradition are ascribed. Baudhāyana, Āpastamba, Hiranyakeśin, Āśvalāyana, Śaunaka, and Vasiṣṭha are the authors of texts on ritual and Law Yājñavalkya is responsible for the so-called White Yajurveda and figures prominently in the BU.

10 1 1 Cs, Ci, Ct omit sūtras 1–2, S om up to sūtra 2 सर्वा स्वधा; P, B adds दक्षिणत , N gives only the first word of sūtra 1 and the last of sūtra 2, M gives only the pratīkas, O om. ओं before all mantras, O om अथ, O, K adds दक्षिणत..

10 2 1 K omits this and the next mantra — 2. P -मात्या — 3. K सर्वपत्नी. — 4 P om. ओं सर्वा- -मि — 5 B सर्वपत्नी — 6. Cm N, P om इति, N, M, O2 adds पितृतर्पण

10 3 1 B उत्सिञ्चन्

10.4 1. Ct, M, K give the pratīka — 2 N, Ci मधु, O adds मधु — 3 1st ed (all except O) only twice तृप्यत, thrice in Cm, N, P, O, K adds वदन्ति

10.5 1 N, P नैकवासा नार्द्रवस्त्रो, B, S, O, K नार्द्रवासा नैकवस्त्रो — 2 N -नुसरेत्.

10.6 1 Ci om च

11 1 1 N अथैते — 2 N adds भवन्ति

11 2 1. P, B, S स्वाहाकार कु- — 2 B, S, K तथेम, N अथैत

11 3 1 B, S स्वधा कु-; N -दोदनपात्रादथैत — 2 B, S, K तथेम,

11 4 1 B, S, K तथेम

11 5 1 B, S, K तथेम

11 6 1 Ct gives the pratīka. — 2 M, Ci अहरहर्ब्रह्मयज्ञ ओंकारव्याहृतीभ्य , N कुर्यादोंकारव्याहृतीभ्य — 3 B, S, K तथेम

11.7 1 Ct, M, K give the pratīka — 2 N om. (omitted also in SB 11.5 6 3). — 3 O उपभृच्चक्षुर्धृत्यध्रुवा, K उपभूतधृतिर्ध्रुवा, B, S उपभृद्धृतिर्ध्रुवा — 4 M मेधास्स्रुच — 5 P उदयनीय, B, Ci, O2, K -यनीया, O -यनीय, S -यनीयो — 6 P, B, S, K जयतीति — 7 P om — 8 B, S add इति

repeated death. the meaning is not altogether clear, but the implication is that a person subject to this type of death would die a second or third time after his natural death on earth This idea is important because it is probably related to the development of the pivotal doctrines of later Indian religion rebirth and *karma*. The concept of re-death does not exist in the early vedic literature, and its use is limited almost exclusively to the late vedic texts For a discussion of this concept and the possible location of its origin, see Witzel 1989, 201–5. In his recent treatment of this topic, Bodewitz (1996, 36) claims that the concept of repeated death "introduced together with its solution and with emphasis on this solution, reflects the reaction of the ritualists to attempts made by non-ritualists to devalue the ritualistic claims These ritualists probably tried to refute the opinion of other circles that ultimately the merits become exhausted in heaven"

11 8 1 C1, Ct, K, N, P, B, S सुखित . — 2 Ci, Ct सुख- — 2. Cs, P, B, S om.

11.9 1 N, B1, O, K यज्ञस्य; S ब्रह्मयज्ञस्य — 2. M भेदकमेक; C1 भेदशमेक; Ct चतुर्भागमेत, B1, S, K भूतमेक; P om. एके

11 9–10 *In the absence .. offering*: this is an interpolation that appears to have migrated from its natural place within Baudhāyana's refutation of this novel doctrine at B 1 11 29 Excluding this interpolation, the passage B 1 11 1–25 contains the view proposed by an opponent (*pūrvapakṣa*) The terse expression *adṛṣṭatvāt* ("because of the fact it is not seen") refers to the absence of an explicit vedic text to back the interpretation offered by the opponents: see A 1 4 8–10 n ; G 3 36 n., Olivelle 1993, 89. The entire section on the orders of life appears to be a parenthetical digression; Baudhāyana returns to the topic of the householder in the next section

11 10 1. N -पशुसौ-, Cm -दार्वी-, C1, Ct -होमानाम्

11 12 1. S, O1, K omit this sūtra — 2 N, P, B, O2 ब्रह्मचारिगृहस्थवानप्रस्थपरिव्राजका. — 3 N, P, B, S, M, O2, K add· ब्रह्मचारिणोऽत्यन्तमात्मानमुपसगृह्याचार्यान्[1] ब्रुवते । वने श्राम्यन्त्येके[2] सवनेषूपस्पृशन्तो[3] वन्येनान्नेनैकाग्निं[4] जुह्वाना. सन्यस्यैके कर्मण्यनग्नयोऽनिकेतना[5] कौपीनाच्छादना[6] वर्षास्वेकस्था उद्धृतपरिपूताभिरद्भिरप्कार्यं[7] कुर्वाणा[8] सत्रमुसले व्यङ्गारे निवृत्तशरावसंपाते भिक्षन्त·[9] सर्वत परिमोक्षमेकेऽपविध्य वैदिकानि कर्माण्युभयत[10] परिच्छिन्ना[11] मध्यम पद सम्श्लिष्यामह[12] इति वदन्त (cf. BDh 2 11 19, 20, 22, 26)

1 N, P, M -र्या; O2 -र्याय — 2 B1, K -ते, S -तेषु — 3 N वसने-, K -नेष्वप स्पृशन्तो — 4. M वान्येनैकान, P -न्तो वा । अन्येनान्नेन एकेनाग्नि, B, S -न्तोन्येनान्नेन नैकाग्निं, N -न्तोन्येनान्ने- — 5 P, B, S, O2, K कर्माण्य-; B, S, O2, K -केता — 6. O2 adds अ(ा)तप- — 7 N, P, B, S, O2 -रद्भि. कार्यं — 8 P, B, S, O2, K add तत्रोदाहरन्ति — 9 O2 भिक्षन् — 10. P कर्मण्यु-. — 11 N -च्छिन्नानि, S -च्छिन्न — 12 P, B, S, O2, K पदमुपस-

11.13 1 C1 Ct, M, N गुरु शु-, M, O1 -शुश्रूषा;C1, Ct -शुश्रूषमाण , B, S, K -शुश्रूपुरा the reading adopted is supporte by Gov . शुश्रूषास्मिन्नस्तीति शुश्रूषी

11.14 1 M वैघानस-, B, S, K -चारेण

11.15 1 P, B, S, O, D, K place sūtra 27 after 15 (cf GDh 3 36); M वैघानसो. — 2 B, D, K -श्यामलकेना-, S -शामल-, N, B, S, O, D, K -ग्राम्यभोजी ।। ९ (१२ N) ।। अग्राम्यभोजी, indication the end of a khanda at -ग्निमाधाय, but only N include this अग्राम्यभोजी in their lists of pratīkas of khaṇḍas — 3 D, K om. पितृ, P, B, S, O, D, K -मनुष्यभूतर्षि-; N om -भूत- — 4. B, O2, D, K सर्वातिथीन् — 5 All mss , except O1, भैक्षम- (cf GDh 3 31) — 6 O -सावत्सर, Cm, P, B, S, D, K -सवत्सर

11 16 1 N om. परिव्राजक — 2 M -प्रतिग्रह . — 3. Ci, Ct, M, O, Cm, N, P परिव्रजे-, S, D, K प्रव्रजत्यथा-

11 19 1 O1 om ; Cs, Cm -च्छादना

11 20 1 N, P, B, S, M, O, D, K omit this sūtra

11 21 1 N काषायस्ववासा

11 22 1 N, P, B, S, M, O, D, K omit this sūtra, making its authenticity doubtful — 2 Ct (text) विवृत्त-; Ci (text) वृत्त-; Gov probably read वृत्ते

He should go . put away: the meaning is that a religious mendicant should go to beg when people have already finished their meals In this way he does not become a burden on householders It also means that he eats their leftovers (A 1 3 27 n).

11 23 1 B, S, D, K -नामदण्डी

11 24 1. Cm, Cs, Ci (text), Ct (text), O2 बिभृयात्

11 25 1 Cm, Ct, O, D, K, B, S om -परिपूत-, Cm, Ct, D, K, P, B, S om अप् — 2 Cm, Ci, Ct कुर्यात्

11.26 1. N, P, B, S, M, O, D, K omit this sūtra It appears that this sūtra is supported only by mss of Gov No other ms has it Hultzsch does not say whether G and H has it, but they are said to follow D, and D does not have it The authenticity of this sūtra is, therefore, very doubtful.

11 27 1. P, B, S, O, D, K place sūtra 27 after 15; P, B put it here and after sūtra 15 — 2 B चाचार्या, N, B1 -चार्य, P2, B2 -चार्यात् — 3. Cm, Cs, Ci, Ct, M, N अप्रजननत्वा- (this form may be the original: see parallels in BDh 2 16 2; G 13 29, Va 4 4, 8.11), P2, B2 प्रवचनत्वा-, (cf GDh 3 3)

no offspring is produced in the others· the argument here is that the Veda enjoins all men to father children. Since that is precluded in all but the householder's order, the Veda implicitly prohibits the others

11 28 1 N, P, B प्रह्ला- — 2 Cs -सुरिरास-. — 3 N, P दैवै — 4 Cs, P तन्मनीषी

Kapila, the son of Prahlāda Kapila is well known as a sage and a renouncer in ancient Indian literature This passage appears to ascribe the authorship of the "orders of life" to him, calling him a demon and the son of a well-known demon king, Prahlāda See Olivelle 1993, 98–9

11 29 1 Cm -दार्वी-, Cs, Cm, Ci, O -होमानाम्

11 31 1 Ci, M, N add यत्. — 2 Cm सर्वानुभुमात्मान सापराये

11 33 1 Ci, Ct omit the sūtra — 2. Böhtlingk (1885c) suggests ऋणवाञ्जायते here and at BDh 2.16 7, which is contradicted by TS 6.3 10 5 — 3 1st ed (Ci, Ct, M) -सयोगादिन्योसंख्येया (i e., ऋच.), Cm B, S, O, D, K -सयोगादीन्यसख्येयानि, N -सयोगवादीन्यसख्येयानि, P -सयोगन्यसंख्येयानि; N supports Bohtlingk (1885c) conj -सयोगवादिन्यो (followed by Hultzsch in his 2nd ed)

11 34 1 Ci, Ct omit the sūtra; B, S, K त्रयी-. — 2 Ci, Ct, M, O2, D, K, N, P प्रजापति, O1 व्रजति (cf. ĀpDh 2.24 8). — 3 Cs, N, P, B, S -दानमिति — 4 P ध्वसन्तो, B ध्वसन्ते, S ध्वसन्, D, K ध्वसन्तमन्यत्प्रशसन्तीति — 5 Cm repeats only प्रशसन्निति and B, S only प्रशसन्तीति; N reads प्रशसतीति in both places, P, D, K प्रशसन्तीति (without repetition of the last word)

12 1 .1 M यथा

offerings to the vital breaths· the five breaths that reside in the body are often conceived of as fires Offerings to these breaths are seen as an internalized substitute for the daily fire offering (*agnihotra*) of ordinary Brahmins For a detailed study, see Bodewitz 1973

12 2 1 Hultzsch notes. "I have always written सुवर्, not स्वर्; the mss. have both forms"

12 3 1 D om न्यस्तमत्र; S, K om अत्र, 1st ed has only the begining of the mantra, which is completed following P and TA 10 34 — 2 P places प्रदक्षिण after उदक

12 4 1. P ध्यायेत् — 2 M, O2 ध्यायन्नन्तरा

12 5 1 1st ed (Ci, Ct, M, O1) यदन्तरा, B, O2, D, K यद्यन्तरा

12 6 1 Cs, Ct, O, D, K, P, B, S add अथाप्युदाहरन्ति — 2 Cm, Ct तद्देश-, O2 तद्देशीय, D, K तद्देष, B, S त देश- — 3 P पुनर्प्रोक्ष्य, B, D, K पुनरभिप्रोक्ष्य — 4 P om — 5 N प्रशस्त प्रशस्तमित्युक्तोपयुञ्जीत शूद्ररजस्वलापतितदर्शने नेत्रे प्रक्षाल्य भुञ्जीत

12 8 1 Ci, Ct -भक्ष्याण्यपूप-; Cm, Ct -मासादीनि, B, S, O1, D, K मासाना

12 11 1 S, D पाणि — 2 N, M, O2 -वयन्ति — 3 Ct, M om , S, O, D प्रीणातु (cf. BDh 2 3 35 रक्षथ)

12 12 1. P, B, O2 अय हुता-, S अथाहुता; D, K अथाहूता-; O1 अथानु-, B, S, D, K-हस्तश्च, Ed has only the beginnings of the mantras, which have been completed following P and TA 10 36. — 2 1st ed (all except K) पञ्च, P om , B, K पञ्चभि·.

12 13 1 ***Ed*** *(all except M) adds at the end* आत्मान, *which is omitted in M and N; P adds* अन्तेन, B adds अन्येन, S adds अन्त्येन.

12 14 1 N, P, S om च

13 1 1 Ct gives the pratīka — 2 Ct, M, D कुलमै- — 3 N, Ci -याजिनाम्

13.2 1 M om केवलाघो भवति — 2. 1st ed and all mss except N omit अप्रचेता — 3 P, B, S, O2, D, K add च

13.3 1 P1, B om — 2 Cs, Ci, Ct om एवम्

13 5 1 Ct gives the pratīka — 2 B, S, D, K भोजयत्यति- — 3 N भुञ्जमानो — 4 Ci, M, N न

13 6 1 N, B2 वाग्यतोपि सम-, B, S, D, K -यादेप

13 7 1. 1st ed (all mss) द्वात्रिंशत; Cs द्वाविंशत, N द्वात्रिशक, 2nd ed follows Bohtlingk (1885c) suggestion द्वात्रिंशतु, I have restored the reading of the 1st ed following the argument of Bühler (1886b) on ĀpDh 2 9 13 — 2. 1st ed (all mss) गृहस्थस्यापरिमित, P -स्यामित; 2nd ed follows N, and Bohtlingk's (1885c) suggestion, I restore the reading of the 1st ed following Bühler's (1886b) note to ĀpDh 2 9 13, probably परि was pronounced as a single syllable

13 9 1. P adds इति

13 10 1 N -त्तेपि

13 11 1 Cm, Ci, Ct, M, N, P2 add इति

13 12 1. P, B, S, O, D, K -मन्त्राश्च — 2. B, O, D, K निरुद्धो — 3 B, S, O, D, K -मन्त्राणा — 4 P जप इति, Cs om. इति

13 13 1 1st ed. (D, K) एवमेवा-, Ct एवाच-, O एवमिममा-; Cs, Cm, Ci, M, B1 एवमा — 2 Cs, Cm om , B, S, D, K add होवाच प्रजापति

14.1 1 M स्वर्गीय — 2 Cm, Ci, M, O N प्रशस्य (cf BDh3 8 30), B, S, D, K add धन्य.

14.2 1. Ci, Ct, M, O, N, P, B, S त्रिनाचि-, Cs (text), S and ĀpDh 2 17 22 place त्रिसुपर्ण after त्रिमधु — 2 N -च्छीर्षिको — 3. M -साम( ), Cm, Ct, D, K, P, B, S -सामिक (cf Pānini 4 2 61) — 4 N om स्नातक — 5 N2, P, B, S, D, K इत्येते

14 3 1 N सहस्रावित्

secret texts the meaning of *rahasya* is uncertain. Gov takes it to mean sections of the Āranyaka. The Upanisads are also referred to as "secrets". Olivelle 1996, pp lii–liii

14 4 1 Cs (text), Ci, M, P -विध.

14 5 1 Cs, K रक्षो- — 2 D, K1 -यन् शुचि , B, S -यञ्छुचि

14 6 1. Ct gives the pratīka, B, S, D, K गुणवतो, Ci, Ct, M, D, K, N, P, B, S -मन्त्रसम्ब-, 1st ed. -सम्बन्धा-, H, O1 -सबद्धा-, Ci -वतस्त्रिमध्वादीन्त्र्यव- — 2 Ci om — 3 B, S, O, D, K -त्युदीचो वा

14 7 1. Ct gives the pratīka, Cs अथैता-. — 2 Cs गन्धमा-, Ci, Ct2, O, D, K, N, P, B, S -ल्येन चा-. — 3 M repeats अग्नौ करिष्यामीति — 4 Ci om अग्निमुखात्कृत्वा; P om अग्निमुप- . -स्तीर्य, O, D, K -ग्निमुखान्कृ-, N, P B2, O om एव, Cm, B1, S, D, K -ज्यस्य तिस्र. — 5. M पितृमते

14 8 1 M तच्छेषमत्र-, O तच्छेपात्र- — 2. Cs, Ci, Ct, N -र्यान्नस्यैव — 3 B om — 4 Ci, Ct, N तिस्र आहुतीर्जु-

14 11 1 N, M अथैतर-, Ci अथैतत्सा-, B, S, D, K अथेतरेण; Cs, Cm om अथेतरत्; Cm, Cs, Ci, Ct -रत्कराङ्गुष्ठेन — 2. Ci om पाणिना.

14.12 1. Cs, N, P -भिधान — 2 P om — 3 N adds द्वितीयां जपति — 4 Ci, M, O2, N, P, B अन्तरिक्ष सम-; Ci, Ct, O द्यौ सम- — 5 All mss except Cm read पात्रं + -म्यक्षित-मसि — 6 N adds तृतीया जपति — 7 Cm, N, P द्यौस्सम-

15 1 1 Cs, Cm omit this sūtra.

15 2 1 N, B, S, O, D, K यदत्र-. — 2 Cs, Cm, Ct, D, K, P, B, S यद्दान (but see sūtra 6)

15 3 1 1st ed. (all except Ci, Ct) -न्तेसुरा वै दुष्ट- , Cm, Cs, Ci, Ct, S असुरा दुष्ट-; cf Bohtlingk (1885c)

15 4 1 1st ed (all mss.) तिलादाने; Cs, P तिलदाने — 2 1st ed , KSS ed. ह्यदायादा , Cs, B, S, D, K ह्यदायाश्च.

15 5 1 Ci, Ct -वासी — 2 1st and 2nd ed. यान्कुरुते, Ci, O2, N, P om यान्, I follow the latter and the suggestion of Bohtlingk (1885c), the meter also requires this — 3 N, P, B2 -गत, 1st ed (all mss.) -गम, TS 1 1 2 2 देवगम — 4 Ci, D, K, N, P, B, S तन्द्ववि

15 6 1. Ct om the text of the verse — 2 N यत्तिष्ठन्न — 3 Ci तु — 4 B, S, O2, D, K स भुज्यत (cf BDh2 13 5)

15 7 1. Bühler (1879–82) puts this at the beginning of the next sūtra

15 8 1. Bühler (1879ã82) reads जप-, which is clearly a mistake, Hultzsch, moreover, found जय in all southern manuscripts in whose scripts the two letters are very distinct

15 9 *rules* *full moon* the reference is probably to the Gṛhyasūtra of Baudhāyana, where these rules are given at 2 11

15 10 1. 1st ed (Ci, Ct, M, O2) देवे; S, O1, D, K दैवे, cf. BDh 1 21 2 and Böhtlingk (1885a, 1885c), Gov. glosses देवे वैश्वदेवे — 2 Ct, M, D, K, N, B, S त्रीन्पित्र्ये, P त्रीन्पवित्र्ये — 3 Cm प्रसज्जेत (also in VaDh 11 27, MDh 3 125)

15 11 1 Ct gives the pratīka; Ci, M, K सत्क्रिया, N तत्क्रिया; O om — 2 O om , Ci, N द्रव्य. — 3 Ci, O -सपद

15 12 1 Ct, D, P, B उरस , S उरसा, O2 उरस्या , K उत्तरत' — 2. Cs पिण्डतत्का, Cm, Ci, Ct पिण्डोदका; N पिण्डागता, P, M -तर्क्या, B, O2, D, K -तक्षका, S -तक्षतुका.

supplicants for morsels these are distant ancestors, as well as those who do not normally receive offerings They receive only fragments from or the leftovers of the main offerings See Va 11 21–24.

16.1 1 M om. प्रजा-

16.2 1 Cs (text) प्रजानि-, P प्रजननि-, D -निवृत्ता , B, S, K -निर्वृत्ता.

16 3 1 Cm वशे

16.4 1. C (text) -संश्रयात्

16 5 1 Ct gives the pratīka — 2 Cs -(ये)नर्षीन्सपूज्य. — 3 M पितृन्सर्वा-, N, Ci पितृन्देवा-

16 6 1 Cs, Cm, O1 पौत्रेणामृतम-; N, P, B1, S, O2, D, K पौत्रेणानन्दम- — 2 P, B, S, D, K -रोहयेदिति

16.7 1 N, P, M om ; Buhler puts this phrase in the preceding sūtra (cf VaDh 11 48). — 2 Cs ऋणवान् (cf BDh 2 11.33 note). — 3 P, B, S एवमनृण-. — 4 N, P, B, S, M, O, D, K add बन्धमृणमोक्ष[1] च[2] प्रजाया[3] चायत्त[4] पितृणां चानुकर्षणशब्दश्च[5] प्रजाया दर्शयति[6] । अनुत्सत्र प्रजावान्भवति । यावदेन[7] प्रजानुगृह्णीते तावदक्षय्य[8] लोकं जयति The weight of the mss evidence argues for the authenticity of this addition, which is omitted by Gov Or else, it is an indication that even our best mss. are conflated The same is true for the addition at BDh 2 16 11.

1 O बद्ध-, N -मोक्षणं — 2 B, S, D, K om — 3 O2 -जाना, D, K -जाया — 4. N चादत्त; P च दत्त — 5 P, B, S, D, K -कर्षश-; O -शब्द च, N om च — 6 O -यन्ति. — 7. O -देव. — 8 B, D, K -क्षय

16.8 1 M तस्मात्पुत्र-

16 9 1 P गतान्. — 2 N -गच्छन्त-, Cs, N -यन्त्येनसो

16 10 1 Cs, Ci Ct omits the sūtra

16 11 1 B, S, D, K तस्मादात्मवा-, O2 तस्मादात्मवान्यत्नत प्र-, O -द्यत्नत प्र-, after sūtra 11, N, P, B, S, M, O, K add आत्मन. फललाभाय तस्मात्पुत्र चोत्पाद्यात्मानमेवोत्पादयतीति[1] विज्ञायत आत्मा[2] वै पुत्रनामासीत्येव द्वितीय आत्मा जीवता[3] द्रष्टव्यो य पुत्रमुत्पादयति स तथा भवति तस्मान्नात्मा क्वचिदक्षेत्रे समुत्स्रष्टव्य आत्मानमेव[4] मन्यते[5] यो[6] हि यथात्मानमुत्पादयति[7] स तथा भवति तस्मादादित एव क्षेत्रमन्विच्छेत्सवर्णे संस्कृतमुपदेशेन[8] तस्मिन्दारसयोगे प्रजामुत्पादयेत्

1 B, S, K -येदिति. — 2 B, K -ते चात्मा; S -ते त्वात्मा — 3. N, M, O1 जीविता — 4 O -नमिव — 5 P, B, S, K -नमवमन्यते. — 6. N, O, K om. — 7 P adds आत्मानमात्मा — 8 N -मुपयच्छेत

16.12 1 Cs omits the sūtra, Ci, Ct place 12 before 11 and read ओषधिसयोगेन हि प्रजा भवति.

16 13 1 Ci, Ct om.; P, B, S, D, K -देशेन — 2 P, B, S, D, K, O श्रुति सा-, B, D, K -दृश्यते.

16 14 1 N सवर्णेभ्य . — 2 KSS ed फलत्वादिति

17 1 1 M अथ

renunciation the term *samnyāsa*, common in later texts, appears here for the first time in the Dharma literature This term specifically refers to the process and procedure whereby a man abandons his family, ritual fires, and possessions. See Olivelle 1981 The entire rite described here is probably a later addition and resembles the ritual accounts of medieval handbooks (*paddhati*)

17 2 1 N, P -व्रजेदित्ये-

17 3 1 M कथा

17 4 1 B, S प्रजा — 2 Cs स्वे धर्मे. — 3 Ci, M om , Ci omits the explanation of the second part of the sūtra

17 5 1 N -समित्युप-

17 6 1 Ct omits the text of the sūtra, Ci (text), M -प्रस्थो. — 2 Cm -प्रस्थस्य ससारकर्म-; S, M -विराम

17 8 1 P एनमपुन-

17.9 1 Cm, Cs, Ci, Ct महत्त्व — 2 B, S, O2, D, K महिमानं

17.10 1 B, S, D, K वापयते for वापयित्वोपकल्पयते

17 11 1 M यष्टि; Gov comments: द्वितीयार्थे प्रथमा.

staffs, sling: the plural "staffs" indicates the triple staff carried by some types of ascetics (see Olivelle 1986, I. 35–54) It was made by tying together three thin bamboo reeds Other ascetics carried a single bamboo staff (B 2 18.1). Sometimes the staff is confused with the tripod, also made with three sticks, and used to carry the water pot. The sling was similar to a macramé pot-hanger and was used to carry the water pot.

17 12 1 M om , Ci, Ct om. ग्राम-; Cs adds वा- — 2 N -प्रयागारे. — 3 B, D, K adds वा. — 4. B, S, D, K add वा — 5 Cs दधीत, Cm, Ct, M om इति

17 14 1. Ct omits the text of the sūtra — 2 Ci प्रवेशयामि — 3. Cm om इति — 4 P om — 5 B, S, D, K समस्ता व्यस्ताश्च, Ci adds प्रशासनम्

17 15 1 M adds at the beginning आत्मानमात्मन , Ci gives pratīka of text and com.; 1st ed om , M, Cm, N. P आत्मानमात्मन. — 2 N, K ब्रह्मभूतो, D, K ब्रह्मभूयो, P, B repeat twice ब्रह्मभूयो, S repeats thrice

17 16 1 S, M, D, K भिक्षावलि-

17 17 1 Cs, Ci, Ct, O1 एव.

17 18 1 Cs, Cm -पचनमुपसमाहृत्य — 2 B, S, D, K ज्वलदाहव- — 3. Cs om , Cm places it after आज्यं. — 4. B om समिद्वति.

17 19 1 Ci, Ct ब्रह्माधान-

Brahman. here the term may well refer either to the syllable OM or to the Veda, or to both see B 2 17.40

17 20 1 Ct gives the pratīka — 2 S, M, Ci, O वान्त-; N -जिने(न)मन्त-

17 21 1 B, S om — 2. S, O, D, K adds वा.

17 22 1. Cs, Cm जुहुयात्

time sacred to Brahman Gov defines this as the final period (about one hour and twelve minutes) of the last watch (three hours) of the night "Time" here is *muhūrta*: see A 1 11 32 n

17 23 *spine of the sacrificial arena*, that is, along the middle of the arena from east to west

17 24 1 P, B, S, D, K अथाहव-, O तथाहव-, Cs, Cm, Ct (text), O, D, K, P, B, S -द्रव्याणि — 2 Ci, Ct प्रक्षिपेदमृ-, Cs, Cm प्रक्षिपेदमृण्म-, N प्रक्षिपत्यपोमृण्म-, M, Ci (com), O अपो मृन्म-यानि, Cm, Ci -न्यनायसानि, Ct -न्यायसानि; N, M, O1 अश्ममयानि

17 25 1 Gov प्रक्षिपतीत्यनुवर्तते

17.26 1 Cs, Cm, N अथात्म-

Deposits .. himself: in this rite, the new renouncer internalizes the sacred fires From now on he will carry them in the form of his breaths. See B 1 14 18 n; 2 18.8; A 1 11 32 n

17.27 1 N, P om उक्त्वा, B, S, D, K -पाश्वाह — 2 Gov जुहुयादिति वाक्यसमाप्ति

17 28 1 N देवता

17.29 1 B, S, D, K om. — 2 Ci, Ct इत्यद्भि, N, O इत्यपा

17 30 1. 1st ed (M) चापि ह, Cs, O चापीह; Cm, Ci, D, K, P चापि हि; Ct चापि न, S वापि हि — 2 N, B चापि ह्याजा-; Ci, Ct विद्यत

17 31 1 O adds अन्यत्र स्वाध्यायान्मन्त्रोच्चारणाच्च, which is taken from Gov

17.32 1 Cs, Cm omit sūtras 32–6. — 2 B मा. — 3 N-येत्यथ — 4 B, S, O2, D, K दण्डानाद्-

17.37 1 Cs, M यष्टि — 2 Cs, Cm पात्रमुद्धृत्यैत- — 3. 1st ed (all mss.) -पस्तद्गत्वा, S -पस्तत्र गत्वा, Cs, Cm -पस्तद्गत — 4 P, B, S, Ct, O, D, K -नीभिर्व्याहृतिभिरिति — 5 P om — 6 N, M स्वरोमिति, P सुवरोमिति — 7 B, S, Ct, O, D, K om जल- — 8 N तर्पयित्वा — 9 N सुवस्तर्पयामि । ओ भूर्भुवस्सुवर्मह इति, P ओं भुवस्सुवर्महर्जनस्तपस्सत्यमिति, B, S, M, O, D, K ओ भूर्भुव सुवर्महर्नम इति (M adds तप. after सुव, O reads जन. for नम, O2 adds तप· सत्यम् after नम.); Cm om. इति

17.38 1 N जलमञ्जलि-, Cm, Ci, Ct, O -मुपादाय — 2 P om — 3. 1st ed (all mss; Hultzsch refers there to Pāṇini 6.1 95) स्वधो, B स्वधयो — 4 N सुवर्मह इति

17 40 1. Ci, Ct om — 2 D, K, P, B, S ओमिति ब्रह्मोमितीद सर्वमोमिति ब्रह्म वा एष. — 3 D, K, P, B, S om. तपत्येष. — 4. N तर्पयत्येव वेद्यमवैतद्य एष तर्पयति — 5 N om आत्मा — 6. O आत्मा ब्रह्म ब्रह्म एष आत्मज्योति ; D, K, B, S वेद्यमेवैतद्य एष वेदो य एष तपति य एष आत्मान तर्पयत्यात्मने नमस्करोत्यात्मा परब्रह्म (S om पर-) ज्योति , Ci, Ct एतद्वेद्यमेवमेवैष तपत्यात्मान तर्पयत्यात्मने नमस्कारोतीत्यात्मा ब्रह्म ज्योति , P य एष तपत्येतदेवैष आत्मान तर्पयति आत्मने नमस्कारो ह्यात्मा ब्रह्मात्मा ज्योति

17 42 1. M स्वरोमिति, N सुवरोमिति. — 2. Cm, Ct, O, D, K B, S om जल-

17 43 1 Ct gives the pratīka, 1st ed (D, O) न चात; S, M, K न वात, Cs, Cm, Ci, Ct नात — 2 N, P, B, S, O, D, K om अद्भि., N, P -परिसृता-, P, Ci om अपरिपूताभि·, between -पूताभि: and अथाचामेत् N inserts sūtra BDh 2 18 11.

17 44 1 Cs, N, M, O1, K शुक्ल-.

18 1 1 M puts this sūtra at the end of the previous khanda; see also the list of pratīkas at the end of this khaṇḍa

18 2 1 Cm, Ct, O इति, Ci, M, N, P इत्येवमेव

18 3 1. B, S, D, K पञ्चभ्यो व्रतानि — 2 The first part is a fragment of a verse

18 4 1 Ct give the pratīka. — 2 M -मवृत्ते, N, B, S, D, K प्रवृत्ते

18 5 1 Ci, Ct, O1 भवत्पूर्वं.

18 6 1 Cm, Cs, Ci, Ct, O, B, S गोदोहन-

18 7 1 Cm B, D, K -चर्यामुपहृत्य — 2 Cm निवेद्य, O adds उद्वय तमसस्परि — 3 Cm adds प्रक्षाल्याचम्य — 4 N, B, S, D, K निवेदयेत्

18 8 1 Cm -प्रभृत्ययमेवाग्रयो — 2. P समानोदानौ

18 9 1 N om — 2 N om , B, D, K आत्मनिप्र-

18 11 1 Ct gives the pratīka — 2 Ci adds वाङ्म आसन्नसो प्राणोक्ष्योश्चक्षुरिति जपित्वा — 3 N om प्राश्याप -रीति (but see note on BDh 2 17 43) — 4 P adds च — 5. Cm om वाङ्म . जपित्वा

18.12 1 P om इति

18 13 1 1st ed (all mss) -शत, N -शक, 2nd ed, शत्तु see note to BDh 2 13 7 — 2 1st ed (all mss) -स्थस्यापरिमित, N -स्थस्य अमित, for the reading see note to BDh 2 13 7

18 14 1. Cs त्रिपु वर्णेभ्य, Ci, Ct त्रिषु वर्णेषु, B, K सर्ववर्णेषु, D om. — 2 Ci, Ct, M, O, N, B om. इति

18 15 1 Ci (text), Ct (text) यत्रौप-, Ci (text), Ct (text) om आचार्या, Ct (text) add वा — 2 Ci, Ct तस्मादाहरन्ति — 3 N -वसनोप-, N om षष्ठ; B, S, D, K -कालप्रयुक्तस्य. — 4 Ci, Ct -यावका-, P, B, S, M, D, K -व्रत

18 15–19 *Now, with reference medicine*· this entire section is somewhat obscure, and Gov himself does not appear to have fully grasped its meaning It probably refers to some special observances, especially dietary restrictions, relating to the study of an Upanisad or a secret text

18 16 1 B om, Ci, Ct अत्र — 2 N, P, B, S, O, K मौन-, D मौन — 3 Cm, Ci, Ct -स्त्रयीविद्य-, N, M om अन्यैर्वाश्रमिभि , Cm, Ci, Ct आरण्यै. for अन्यैर्वा, Ci (text), Ct (text), D, N om दन्तै , P, B, O2, K दान्तै , Cs दन्तादन्तै , D, K -यान्धमूक-, B -यान्धमूकवद् — 4. 1st ed (M, O1), Cs, N यावदर्थं संभाषीत, P यदर्थं सभाषीत, 2nd ed follows Bohtlingk's (1885c) suggestion — 5 P om. — 6. 1st ed. (M, O1), Cs, N om स्त्रीभिन — 7 B, S यावदर्थसभाषी न स्त्रीभिर्न यत्र — 8 M adds हैव — 9 Cm, Ci, Ct om. याव- -यते

18 17 1 N, M om sūtras 17–18 — 2 P adds तु — 3. Cm, Ci, Ct यत्राय सनिपतेत्

18.18 1 P, B, S, O, D गतश्चेद् — 2 P, B, S, O2, D, K -मनुव्रजेदा-. — 3. P दोषो.

18 19 1 Cm, Cs, Ci, Ct om स्थान क्तस्य, N -वसनोप-, B om कालव्रत; S, D, K om व्रत. — 2 M -कय, S, K -काम्य; Ci, Ct, O, N, P, B -कामाय.

18.20 1. M -होत्रं जपेत्

18 21 1 Ci, Ct -पतिष्ठेत्, Cm -पतिष्ठेत.

18 22 1. P -मुनिरिति — 2 Cm, Cs, Ci, Ct भिक्षार्थी — 3 P adds च

18 23 1 Ci, Ct, D, K, N, P, B, S om — 2 Ci, Ct, M, D, K give only the pratīka of the citation.

brahman ... *response*. the word *brahman* here refers to the syllable OM The "response" is a technical term referring to the reply uttered by the Adhvaryu priest in reponse to the invitation (*āhāva*) of the Hotṛ priest

18 24 1 N -मूलको — 2. Cm, C1, Ct -न्यासिक (cf. MDh 6 86).

18 26 1 N om प्रणव ध्यायन्, Cm प्रणवो ब्रह्म; 1st ed (M), Cs ध्यायेत्; P, B, S ध्यायन् — 2 C1, Ct om, 1st ed (M, O), Cs प्रणवो, B, S, D, K सप्रणवो; Cm एवव्रत — 3. B, S, D, K repeats ब्रह्मभूयाय कल्पते

18 27 1 B, S, D, K -भोजनं.

Brahman-bowl the meaning is unclear It may refer to the begging bowl or to the body of the ascetic, or to both

At the end of the second Praśna the following pratīkas are added in Hutzsch's edition and in most mss The pratīkas give the first words of the first sūtra of each khanda in the inverted order, that is, beginning with the last and proceeding to the first Even though they should form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation

एकदण्डी त्रिदण्डी वा[1] ।। अथात[2] सन्यासविधि व्याख्यास्याम. ।। प्रजाकामस्योपदेश[3] ।। अथ वै भवत्यग्नौकरणशेषेण ।। पित्र्यमायुष्यम् ।। यथा हि तूलमैषीकम्[4] ।। अथ[5] शालीनयायावराणाम् ।। अथेमे पञ्च महायज्ञा ।। अथ प्राचीनावीती[6] ।। ओमग्नि प्रजापति[7] ।। अथ हस्तौ प्रक्षाल्य ।। अथात सध्योपासनविधि व्याख्यास्याम ।। न पिण्डशेपम् ।। तपस्यमपोऽवगाहनम्[8] ।। अब्राह्मणस्य शारीरो दण्ड ।। नित्योदकी नित्ययज्ञोपवीती ।। अथ पतनीयानि ।। अथात प्रायश्चित्तानि ।।

1 M reads अथेमानि (cf note on 2 18 1) — 2. M अथ — 3. M om प्रजा- — 4 M omits the sūtra, D, K कुल- — 5 M यथा — 6 D, K omit the sūtra — 7 D, K omit the sūtra — 8 D, K तपस्यपामव-

ADHYĀYA 3

1 1 1 B, S, O2, D, K अथात — 2 N, M -चक्रवर-, B, S, D, K -चरणकर्म-

1 2 1 Cs, N, P om इति

1 4 1 Cs, C1, Ct, O places this sūtra after 5 — 2 P वारयतीति

1 5 1. N, S अनुक्रमण-; Cm, Cs, C1, Ct, D, K, P अनुक्रम-, B अनुव्रत- — 2 M -क्रवर-, B, S, D, K -च्चरणत्व

1 7 1 1st ed (mss show both readings) -पण्नि-; Cs, Cm, N, P -पण्णि-, Cs, P -वर्तिनी — 2

P कौद्दालकी; B, S, M, D, K कौन्ताली — 3 Cm, M, O2, P -क्षालिनी. — 4 N, B, S समूह. — 5. 1st ed (all mss) पालनी, Cm, P, M, O पालिनी (cf note to BDh 3.2 13). — 6. Cm, N, P, S, M, O सिलोञ्छा. — 7. B, S, M, D, K कपोता. — 8 B, S (*most mss* of 1st ed) सिद्धोञ्छेति; D सिद्धयेच्छा — 9. Ci, Ct षण्निवर्तनी कौद्दाली इत्यादि नवैता.

1 8 1. Ci, Ct om अपि

1 10 1. Cs -नखलोमानि

1.11 1. B2, S -भारमिति, Cm, Ct, N कुथहा-, O कुथहारिमिति, Ci कुथहारीमिति; P कुथहारीतमिति, Gov. appears to read कुथहारि Hultzsch comments that both कुतप and कुथ are synonyms of Kuśa grass

11 13 1 Cm, N, P, B, S, D, K om — 2. P यथास्वसूत्र- — 3 N om स्रुक्स्रुव . -मृज्य.

1 14 1 Cs, Cm P omit this sūtra — 2 N reads अनुद्रुत्य for पुरोनुवाक्यामनूच्य

1 16 1 P omits this sūtra

1 17 1 *Ct gives the pratīka* — 2 P om. — 3 *Ci*, O वा तिष्ठति, N, *M* वावतिष्ठति — 4 B, S, D, K गृह — 5 Ci तस्य for कृत वा

1 18 1 N, P repeat यस्मिन्. — 2 Cs om यत्

1 19 1 N, P महायज्ञा- — 2 O निर्वपण — 3 Ci1, Ct द्रष्टव्य.

1 20 1 N, P om. — 2 N ता, P तान् — 3 N, P, B, S, M, D, K सादयति.

1 22 1 Ci (text), M, N, P व्रतोपायन, Cm व्रतोपनीय

1 23 1. Cm, Ci, Ct om — 2. N, D, K -क्षाराल-; D, K -लवणपिशित-, B -लवणपिशितपर्युषित

1 25 1 N adds च

1 26 1 Ct gives the pratīka — 2 K निर्लेप — 3 Cm, Ci, Ct, O -हिंसनं

2 1 1 1st ed (cf BDh 3 1 7 note), D, K षण्नि-, Cs, Cm, N, P षण्णि-; P -वर्तिनीति; Cs, Ci, Ct -वर्तिनी, N -वर्तनानीति, B, S, D, K -वर्तनानि, Cs, Ci, Ct add भवति, B adds करोति, S, D, K adds करोतीति

2 2 1. Ci अनुपह-. — 2 M स्वामिनो, Ct, O भूमेरेकं, Ct, O भूमिने — 3 Ct उत्सृजेदिति; N -मुत्सृज्यानु-, B, S, D, K -जतीत्यनु-, S, D -ज्ञान — 4 M, K om

six Nivartanas a Nivartana is an area of land approximately 10,000 square yards

2 3 1 Ct gives the pratīka, M, O -राशकर्षी — 2 N, P -दसूतना- — 3 M तुद तारया, Ci तुदन्नन्तरया, B, S, D -मनुद-

2 4 1 Ca विधानेन — 2 Cs, Cm, N, P षण्णि-, 1st ed (cf BDh 3 1 7 note) षण्नि- — 3 Cs, Cm, N, P षण्णि-; 1st ed (cf BDh 3 1 7 note) षण्नि-; Cs -वर्तिनी.

2 5 1 B, S, M, D, K कौन्तालीति — 2 B, S, M, D, K कुन्तालेन — 3. N, P om

2.6 1 B, S कुन्तालेन. — 2. B, S कौन्ताली; P कौद्दालिकी

2.7 1. Cm, Ci, Ct ध्रुवाया — 2. N, P, Ci व्याहृतीभि — 3 B मा

2.8 1 Ct gives only the pratīkas of sūtras 8–11 — 2 M -भिर्जस्वा; N -हृतिभिर्ज- — 3 N -हृतिभिर्जपित्वा दिशानु-, P व्याहृतीभिर्दिशोनु- — 4 N, P om च — 5 N1, P om — 6 1st ed (M, D, K) द्यौश्च नक्षत्राणि च

2.9 1 Ci, O om ग्राम प्रविश्य — 2 M सदर्शनीमित्या-, B, S, O, D, K सदर्शनिमित्या-

2.10 1. Ct omits the text of the sūtra, N, P repeat अवार्त्तीया (or a corruption of it), M वृत्ते वृत्तेरवृत्तायामवृत्ताया, Ci वृत्तेर्वृत्तेरावर्त्तायामावर्त्ताया, Ct (com.) वृत्तेर्वृत्तेरवार्तायामवार्ताया, O वृत्ते वृत्तेर्वार्ताया, B, S, D, K वृत्तेर्वृत्तैरवार्त्ताया. — 2 P, M, Ci (com.), O2 तथैव — 3. N, P, Ci (com.), Ct (com.), O तस्या, M तस्या . — 4 Ct (com.) om , M वर्त्तमानाद्धुवेति, N वर्तमानो, P वर्तयतीति, O1 वनात् ध्रुवेति, O2, B, S, D, K वर्तयतीति ध्रुवेति. — 5 M, Ci, B, S, O, D, K om , the sūtra is emended conjecturally following Buhler (1879–82, I 289)

2.11 1 B, S om. सं-, N, P, S -क्षालिनीति, Gov -क्षालिनी — 2 M उपपन्ना-, B, S, D, K अनुत्पन्ना- — 3. Cs, N, B, S om. — 4 N, B, S, D, K नास्तीति चयो, M नास्तीति वासो — 5 N, P, Ci om — 6 B, S, D, K न्युब्जयतीति. — 7 P, S -क्षालिनी

With respect Samprakṣālanī this passage is obscure and possibly corrupt. Gov , and following him Hultzsch (1st ed of B, p 84), think that this ascetic cultivates grains, which goes against the whole point of washing and turning over the dishes to indicate that he has nothing for the next day The name is said to be derived from *samprakṣāl* ("to wash") and the prefix *ni* of *ni-ubj* ("to turn over")

2.12 1. Ct gives the pratīka — 2 B, S, O1, D, K पथि — 3 P om. — 4 Cs, N, P, B, S, M समूह्य, B, S समूह.

2.13 1 Ci, Ct omit the text of the sūtra; 1st ed पाल्नी- , 2nd ed फाल्नी-, M, O, D, K, P, B पालिनी- , N फाली- ; N, P, B, S, M, D, K -हिंसके- — 2 -लान्यच्छति — 3. N, P om ; D चा — 4 1st ed (conj) पालयतीति पाल्नी , P, B, S, M, O, D, K पालयतीति पालिनी, 2nd ed , M फालयतीति फालनि, N फालयतीति वा फालिनी, Hultzch (2nd ed) comments "फालयति 'he splits (the grain)', as also M reads, fits the context best Therefore, I also write फाल्नी for पाल्नी." I follow the reading adopted by Hultzsch in his 1st ed The meaning thus agrees with the second name अहिंसिका, a life given to non-injury This is also the reading of Buhler, although he translates पालयति as "maintain himself"

2.14 1 Cm, Ci, Ct, M, O N, P सिलो- — 2. B, S, O1, D, K पथि. — 3. Cs, P om — 4 N, P om कणिश, M कणिकमु-, Ci (text), Ct (text) कणमु- — 5 Cm, M, O, N, P, S सिलै-, Ci (text), Ct (text) om शिलैर्. — 6 Cm, Ci, Ct, M, O N, P, S सिलो-

2.15 1 D कपोतेति — 2 B, S, Cs, O1, D, K पथि — 3 P om — 4 N तिष्ठन्ते — 5. 1st ed (D, K) -लिभ्या-, Ci, Ct, P, S, M, O -लीभ्या-, B, S, D, K -मोपधीनामु-; P -मोषधीमुञ्छित्वा — 6. 1st ed (all mss) सदर्शनात्, Gov सदशनादिति पाठे — 7 O1, D, K कपोता

2 16 1 S सिद्धोछा, N, P B (most mss of the 1st ed) सिद्धोञ्छा, D सिघ्रचेच्छा — 2 P om वृत्तिभि श्रान्तो. — 3 S सिद्धोछा.

2 17 1. 1st ed (all except M) -त्मसमा-, M, N -त्मनि समा- — 2. Ci, Ct, O1 om

2 18 1 Ct omits the text of the sūtra, P om अपि; Ci (text) अथ वान्या — 2 N, B, S, D, K वान्याभिर्वृक्ष-, M वन्याभिर्वृक्ष-, M -लताभिर्व-, Ci, Ct (text), O2, D, K -ल्पौप- — 3 S om — 4 Cs, N, P om. तृणौषधीना च, Ci (text) om च च — 5 Ct, N, P, B, S, D, K, O वान्याभिर्व-

2.19 1. N सवाद-, cf BDh 3 3.22.

3 1 1 Ci, Ct om. — 2 Cm, Ci, Ct, P -प्रस्थस्य द्वै-, N, S, M, O -प्रस्थ द्वै-

3 2 1. Ci पचमाना

3.3 1. Cm अत्र — 2 Ci पचमाना — 3 1st ed (M, D, K) कन्दमूलफलभक्षा , Cm, Cs, Ci, Ct, O, P कन्दमूलभक्षा , N कन्दमूलभक्षका . — 4 N om — 5 Cs -भक्षका , Cs, N भक्षकाश्चेति

3 4 1. B, S, D, K om तत्र. — 2 N om आरण्य, P, S, M, O, D, K -मरण्य — 3 B, S, O2, D, K -सित्त — 4 B, S, M, O2, D, K -सित्त चेति

3 5 1 Ct gives the pratīka; Ci, D, K, B -सित्त — 2. Ci -थेतरशेप-, Cs -भक्षका ; Gov comments: इतरद्भक्षा शेपभक्षाश्चेति विग्रह .

3 6 1 Ct gives the pratīka, N, B, S, M, D, K -सित्त — 2 N, B, S, M add मृग after व्याघ्र, B, S, D, K om. वृक, P -श्येनहतमित्येवमादिभि-, B, S, D, K -श्येनानामित्येवमादिभि-. — 3 Cs -भक्षका

3 7 1 M omits the sūtra; Ct gives the pratīka; N -कास्तु धान्य-, Ci, K -वर्ज- — 2 Cs -भक्षका

3 8 1 Cs -फलभक्षकाणा-

3 9 1 Ci -चमाना — 2 Cs -भक्षकाश्चेति

Unmajjaka. this may be a reference to a type of ascetic who spent much of his time standing in water up to the neck see *Rāmāyana* 3 6 3

3 10 1 B -करकवर्जं

3 11 1 B, S, D, K -दायिन

3 13 1 B, S, D, K केवल-.

3.15 1 Cm, Cs, Ci, Ct, O1, N1 omit sūtras 15–17, Cm om इति — 2. M वैघान-

3 16 1. O om य स्व-, Cm, N om स्व-, B -स्त्रमुपेत्य — 2 D, K -मादा

3 18 *Brahma-anchorites* the meaning is unclear It may mean either that the rules are meant for anchorites who are Brahmins or for anchorites who seek union with Brahman

3 19 1 N, M, O2 -कादीनामहिंसकस्तापसो; P -कान् न हिंसकास्ता-

3 20 *first.* the meaning is that he should offer hospitality, including food, to the guest before he himself eats

3.21 1 Ct gives the pratīka — 2. B, S समान्या — 3 Bohtlingk's (1885c) conj -हर्जलस- — 4. 1st ed (C1, M, D, K) कापाय-, P, O कपाय-, C1 (text) -कटुकोदयाम् — 5. C1, Ct, O -वासं समाश्रित्य

3 22 1 Cs omits this sūtra — 2 N सवाद-; cf BDh 3 2.19

4 1 1. N अथ ब्रह्मचर्यव्रतमिव. — 2 Cm, C1, Ct मासमश्नी-, N मासमवाश्नी-. — 3. C1, Ct om स्त्रियं वोपेयात्; N स्त्रियमुपेया-

4 2 1. N om अन्तरागारे — 2 Cm -रेप्वग्नि- — 3 P, O, D, K -मुखान्कृ-, P om अथ — 4 P om मनसा . स्वाहा — 5. B, S मन्युरेवेद

4 5 1 Ct omits the text of the sūtra, Cs, Cm, Ct add अथ — 2. Cs -पकृत्य, B, S, D, K प्रकृष्य — 3 Cs, B om प्रसिद्ध. — 4 P om स्नात्वा, C1 om अन्तर्जलगत — 5 B, D, K -दित्यस्योप- — 6 Cs, P -चार्यगृहा-

4 6 1. Cs एवमेव तद्वि-, N एवमेव वि-; Cm -भृथमेवमेवैत-, P, Ct, O -भृथमेवमेत-, B, S, C1, D, K -भृथमेत-.

5 2 1 Cm, C1, Ct -त्यासकृ-

5 4 1 1st Ed (all except C1) प्रसृत-, C1 प्रसृति- — 2 N प्रातरश्नीयात्

5 5 1 Ct gives the pratīka, N, B, S, D, K om च — 2 P, C1, M, O, D -हन — 3 B, O, D, K -तल्पग, S -तल्पक — 4 C1, O -स्तेय, C1 puts this before गुरु- — 5 B सुरापान सुवर्णस्तैन्यमिति, S स्वर्णस्तैन्य सुरापाणमिति — 6 P, S, C1, Ct om

5 6 1 C12, Ct -रात्रेण, B, S, D, K -रात्र पीत्वा

5 7 1 P व्रतेषु, N सर्वव्रतेषु — 2 B, O1, D, K चाक्षुपात्. — 3 B, D, K पङ्क्ती — 4 B, S, O2, D, K add ह स्माह, Ct adds आह — 4 Cm, N, P बोधायन

6 1 1 S -तैर्गुरुभिरात्मा-, B, D, K -तैश्चारुभिरात्मा- — 2 1st Ed (all except M) प्रसृत-, M, N, (ViDh 48 1) प्रसृति- — 3 C (text) पाचयेद्-

6 2 1 P, B, S, D, K om — 2 C1, Ct तदग्नौ

6 4 1 P, B, S श्रित for अशृत — 2 Cm, Ct, D, K -येत्, N, M, O -यते

6.5 1 Ct, K give the pratīka — 2. C1, Ct धान्यराज त्व — 3 1st Ed (all mss) आपो यवा, N (ViDh 48 18) आपो वा, cf Bohtlingk (1885c). — 4 1st Ed पुनथ, N, B, S पनीथ, ViDh 48 18 पुनीत — 5 N -चिन्तन — 6 1st Ed (all mss) कालरात्री, N, S कालकण्ठी, P, B (ViDh 48 19) कालकर्णी — 7 1st Ed (all mss) पुनथ, N पुनीथ — 8 B, S, M, D वा, 1st Ed -धूर्त यत्, N, P -धूत च, C1, M, O -धूत चोच्छि- — 9 1st Ed. (all mss) -ष्टोपहत, N, P -ष्टहत. — 10 D -श्रूपा, N, P, B, S, M, D add यच्च साकरिक किंचित् (O2 indicates

a lacuna) — 11 1st ed (all except D) पुनथ, S, D पुनीथ — 12 1st ed पुनथ, Cs पुनत — 13 N om महापातक- यवा — 14 1st ed. (all mss) पुनथ; Cs पुनत The 2nd ed. follows Böhtlingk (1885c) in पुनीत

6 6 1 M शान्त (Cf. GDh 20 11) — 2. Cm om — 3. Cm, S om न पृथ्वी — 4. Cm, N, P, B, S om the sign + The full text of the mantra (TS 1 8 7 1–2) reads: ये देवा पुर सदोऽग्निनेत्रा दक्षिणसदो यमनेत्रा पश्चात्सद: सवितृनेत्रा रक्षोहणस्ते न पान्तु ते नोऽवन्तु तेभ्यो नमस्तेभ्य स्वाहा

6 7 1 B, S, D, K लघु समश्री-

6 8 1 1st ed (all mss) -पितरस्ते; Cm, N, P (and TS 1 2 3 1) -पितारस्ते

6 9 1. Ci मेधार्थम्, Cm, Ct मेधावी, M adds पीत्वा

6 10 1 Ci, Ct कृत्वा — 2 M पापाच्छुद्धो

6 11 1. Ct gives the pratīka — 2 N, P, Ci, O भ्रूणहन, B, S, M, D, K भ्रूणह. — 3 P, B, S, M, O, D, K -तल्पगं — 4 N, S, Ci स्वर्ण-, P, Ci, O -स्तेयं — 5 S -पाणमिति

6 12 1 N, S om अपि — 2 Ci, Ct निन्दति

6 13 1 N -मेकादशरात्र — 2 N गणाधिप, P, S गणपति — 3 N विद्याधिप — 4. Cs om भगवान्, Cs, Cm, N, P बोधा-

7 1 1 1st ed (Ct, O, K), Cs add अथ , B, K adds अथ वै भवति

7 2 *A man . vagina* both Gov and Sāyana (on TA 2 8 1–3) take *ayoni* (lit, "non-vagina") to mean "an improper vagina" and interpret the passage as forbidding sex with a Śūdra woman But at B 4 2 13 and A 1 26.7 having sex with a Śūdra woman is distinguished from depositing semen in a "non-vagina". The meaning may well include masturbation, nocturnal emission (which is the meaning in *sūtra* 4), anal intercourse, and oral sex (see Va 12.23) Commenting on A 1 26 7, Haradatta explains "non-vagina" as discharging semen in water

7 4 1 Ci योयोनौ, N, P, B, S, O2, D, K add वा — 2. 1st ed (Ci, M, O) -द्रेपो, Cm -द्रेपा; Cs, Ct -दपरेपो, B -दरेतो, S, D, K -दिरेतो, P स्वप्नान्तरेपो: N स्वप्नान्तरे — 3 Cm, Ci, Ct, O1, N -कामो वा

7 5 1 Cs adds वा, — 2 Cs -नखलोमानि — 3 N -चर्यकल्पेन

7 6 1 Cm, Ci, Ct, M, N -त्र्यहो. — 2 P, B, D, K -त्र्यहर्द्धी- — 3 Ci, Ct om ; P -रात्र — 4 N पड्रात्रीस्ति-

7 8 1 P, B, S, O, D, K पयो भक्षयतीति. —2 D, K प्रथम- — 3. Cs, P, B, Ci कृच्छ्रं; K कृच्छ्रा, N, M adds व्रत, Ci adds वा, P, B, S, D, K add वा व्रत

7 9 1 P, M तद्विपर्येपु

7 10 1 Ct gives the pratīka — 2. S -याज्ञिक-, Ci, O2 पाकयज्ञा-, D पाकयाज्ञक- — 3 S, O, D, K -मुखान्कृ-, P, Ci, O1 om अथाज्याहुतीरुपजुहोति — 4 O, D, K -हेलनम्, Ci, M -हेळनम्

7 11 1 Cs, Cm -माज्य — 2 Cm, Ci, Ct, O, P हुत्वा.

7 12 1 Cs, Ct, M, O, N -वर्तनीर्हुत्वा. — 2 Cm, Ci, Ct -नोपस्थाय.

7 13 1. Ci, Ct, M, O, D, N, P, S यन्मे — 2 1st ed (all except K), Cs, N, S om तस्मात् (see TA 2 6 2 13); Ci, Ct, M मेळितो, O मेलितो, D मे ततो

7.15 1 N एवमेकाग्नौ, P एवमेवाग्नौ, B, S, D, K एकैवाग्नौ — 2 1st ed (O, D, K) परिचर्य; M परिचार्य (-चारी?), Ci, Ct परिचर्याया (इति), Cm परिचर्याया.

7 16 1. Cm, Ci, Ct om अथ — 2 Ci, M -हेळनम्, O, K -हेलनम् — 3 1st ed and all mss except M पूर्णाहुतिं

7 17 1. Ct gives the pratīka — 3 Ci, O पशौ for पशुवन्धे. — 4 1st ed and all mss except M, S omit हुत्वा

7 18 *1. Ct omits the text of the sūtra — 2 Cm om — 2 Ci, O1, P om*

8 1 1. Cm, Ci, Ct, D, K, P, B, S -यणकल्प

8.3 1. Cs -नखलोमानि — 2 N, S -थमुपेयात्.

8 4 1 B, S, D, K तस्मिन्यस्य, N, P तस्मान्नस्य

8 5 1 N, M -कल्पित(') स्यात्

8 6 1 Cm, Ci, Ct, N, P व्रतोपायन

8.7 1. O, D -मुखान्कृ-

8 8 1 Ct gives the pratīka — 2 N, P तिथ्य. — 3. Ci वैश्वानर

8 9 1 Cm, Ci, Ct, O1, D, K, N, B, S सदेव-. — 2 N सदेवताय

8 10 1. N, P -कृतं — 2. S कांस्ये.

8.11 1 Ct omits the text of the sūtra — 2 N, B, S, M, D, K द्वाभ्यां only once. — 3 Ci (text) om त्रिभि, N एकमुत्तर; P एवमुत्तर, B, S, D, K यदा द्वौ द्वाभ्यामेवोत्तर — 4 P, B, S, Ct, O, D, K add समस्तै

When he eats only four all the formulas these contingencies arise because the number of lumps eaten is reduced by one every day Thus on the twelfth day of the fast he eats four lumps, the next day three lumps, and so on.

8.12 1 1st ed (Ci, M) -थाज्यस्य जुहोति — 2 1st ed and all mss except Cm and P give only the beginning also of this mantra — 3 Ci, Ct अन्नमया एतै सप्त-, Cm स्वाहा एतै सप्त-, P om सप्तभिरनुवाकै

8 13 1. P, B, S, O2, D, K add कृत्वा

8.14 1. B, S -तिष्ठेत

8 20 1 Ci एवमेकैक-, B, S, D, K om आमावास्याया

8 22 1. 1st ed and all mss except M, N, P om — 2 1st ed (all except M) द्वितीयस्या, M, N, P द्वितीयाया.

8 23 1 Ci एवमेकैक-, N om एवं — 2 B, S, D, K om आ पौर्णमास्या

8 24 1 Cm, Ci, Ct add च, O adds तु — 2 B, S -त्यग्रेर्या — 3 N, P तिथ्य.

8 25 *Abhijit, Śrona* the 28th lunar mansion is called Abhijit (α, ε, and ζ Lyrae) and was placed between the Uttarāsāḍhā (21st, ζ and σ Sagittarii) and Śronā (or Śrāvaṇā, 22nd; α, β, and γ Aquilae), spanning the fourth quarter of the former and the first quarter of the latter Its presiding deity is Brahmā Cf TB 1 5 2 3

8 26 *What has been barley grain* the lunar penance described here begins on the day after the full moon with a meal of fourteen mouthfuls. The food is decreased until the new moon, when there is a total fast, and increased until the full moon Thus the ends are larger and the middle narrower, like an ant The opposite method is to begin on the new moon with a fast, increasing the food until the full moon and then decreasing again until the new moon Here the two ends are narrow and the middle large, like a barley grain

8 27 1 O -न्यतमच्च-,N, Ci, Ct -न्यच्च- — 2 Ci, Ct, O om पापकृत्

8 28 1 Cs -यैतद्द्यातव्यमि-; P -मित्येतदाक्षते

8 29 1 N य for काम. — 2 B, O, D, K add इति

8 30 1 P एतेनैव — 2 Ci om — 3 M om, Ci पुत्रीय, S पुत्रिय — 4 N, B, S, M, D, K om, Ci पौत्रीय — 5. Ci, Ct, O1 om

8 31 1. 1st ed (M, D, K), B, S om — 2. Cm, Cs, Ci, Ct, O om एव. — 3 B, S, D, K -प्रोतीति.

9 1 1 N, P, B, S, Ci, Ct, M, D, K -श्नन्पारायण-

9.2 1 Ci, Ct, M चिर-

9 3 1 Ci, Ct, O1 -प्यमशनमि-

9 4 1 Ct gives the pratīka, P om — 2 P, B, S, D, K om — 3 M om — 4 Ci om प्रोक्ष्य अभ्युक्ष्य — 5. Cs om — 6. Cs om — 7. Cs om, B, S, D, K om सोमाय स्वाहा, while Ci places the phrase before प्रजा- — 8. N, P add स्वाहा — 9 N adds स्वाहा — 10 Ci, O1 om अथर्वभ्य, O2 -धर्वेभ्योथर्वाङ्गिरोभ्य — 11 P om — 12 Cs adds स्वाहेति

9 5 1 M वेदादीनार-

9 6 1 P व्यवहरे- — 2. Cs नान्तरा विरमेत् न चान्तरा व्यवहरेत्

9 7 1 B, S om अयान्तरा व्याहरेत् — 2 M अथान्तराव्याहारे त्रीन्; त्रि· conjecture, all mss त्रीन् — 3 1st ed (M, O, D, K) प्राणायामानायम्य, Cm, Ci, Ct, N, P प्राणानायम्य.— 4 P om. एव

9 8 1 Ct omits the text of the sūtra — 2 Ci, M, O, D, N, P, B, S om — 3. P, Ci, O1 om — 4 N, P om तद् — 5 Cs, Cm, Ci, O1 यज्जानीया-, P adds वा

remember. this indicates that the person recited the Veda from memory and did not read from a manuscript.

9 9 1 M, O1, D, K, N, P, B, S तच्छन्दसं — 2 P om तद्दैवत

9 10 1 N, B, S, M, D, K -सहिता, P -सहितासहस्र — 2 N, O1 अधीत्य — 3 Cs, N -नेनाध्याये — 4 Cm adds कृतानि — 5. O कृतानि — 6 Cs1, B om — 7 Ci gives the following reading of sūtras 10–15 द्वादश वेदसहिता अधीत्य ताभि शक्रलोकमवाप्नोति [10a] अपर द्वादश वेदसंहिता अधीत्य ताभिर्बृहस्पतिलोकमवाप्नोति [13] पर द्वादश वेदसहिता अधीत्य ताभि प्रजापतेर्लोकमवाप्नोति [14] अश्नन् सहितासहस्रमधीत्य ब्रह्मभूतो विरजो ब्रह्म भवति [15] यदनेनाध्यायिना यत् गुरव कोपिता यान्यन्यानि कार्याणि कृतानि तानि ताभि. पुनीते [10b] शुद्धस्य पूत ब्रह्म भवति [10c] अत ऊर्ध्वं सचय [11] अपर द्वादश वेदसहितानि अधीत्य उशनसो लोकमवाप्नोति [12] Ct gives only the pratīkas of the first part द्वादश वेदसंहिता अधीत्य यदनेनाध्यायिन यद्गुरव कोपिता यान्यानि कार्याणि कृतानि तात्तीभि पुनीते ।। शुद्धमस्य पूत ब्रह्म भवति, and then gives at the end 11 and 12 in full अत ऊर्ध्वं सचय ।। अपरद्वादशवेदसहिताभिरधीत्य उशनसो लोकमवाप्नोति.

9.12 1 B अपा. — 2 N, B, S, M, D, K -सहिता — 3 B, S अधीयीत

9 13 1 B अपा, Cs omits the sūtras 13–14 — 2 N, B, S, M, D, K -संहिता — 3 B, S, D, K अधीयीत

9 14 1 B अपा — 2 N, B, S, M, D, K -सहिता — 3, B, S, D, K अधीयीत

9.15 1 P om अधीयीत; N, O अधीत्य — 2 P, O1 ब्रह्मपूतो (cf BDh 2 7 22) — 3 M विराजो, N, B, S, D, K ब्रह्मविराजो; P ब्रह्मविरजो

9 16 1 N, P भैक्षभक्ष.

9 17 1 N -दकयावकसक्तु-. — 2 N, Ci, M मासमभक्ष', N, P, S, M add कृच्छ्र-, B, O2, D, K add कृच्छ्र. — 3 M, Ci1 om वा, O, Gov वाप्राश्य, B, S, D, K वाप्राश्यन्, N, P वानश्नन् — 4 Ci, M, O सप्तानागतान् for सप्त पूर्वान्, which is omitted in Ci — 5. N, P -रान्सप्त(N न)गतानात्मान चैकविशति पञ्च-.

9 18 1 Cs -नि श्रयणीत्या-, O1 -निश्रयणीमित्या-, Cm -निश्श्रेयणीत्या-, N -निश्रेयणीत्या, P, Ct -निश्रयाणीत्या-, B, K -निश्रेणिमित्या-, D -नि श्रेणिमित्या-, S, Ci, O2 -निश्रेणीमित्या-

9.20 1 Ct gives the pratīka, N, P om — 2 P om — 3 Ci, O1 एवारम्भ ,Cm एवाह'

9 21 1 Ci, Ct read महायज्ञु and महाजज्ञु, O महाजज्ञि, D महाजग्रु, K महाजग्रु

10 This khanda agrees broadly with GDh 19 Ci and Ct appear to correct a few readings according to GDh

10 1 1 N (वर्ण)धर्माश्च ग्रामधर्माश्च ग्रामधर्माश्च

10 2 1, M, O, D, K, N, P, B, S याजयित्वाप्रति-, Ci -ग्राह्य, which is omitted in Ct — 2 D, K प्रतिगृह्य;P, B, S प्रतिग्राह्याना-

10.3 1 M, O1 om — 2 Cm, Cs, Ci, Ct, O1 om मीमासन्ते, Gov comments. मीमासन्त इति शेषः, indicating that he did not find the word in the text.

10.5 1 Cs, Cm, Ci, Ct, O1 कुर्यात्त्वेव, N, P, M कुर्यादेव (cf VaDh 22 5)

10 6 1 B, S पुन स्तो-, Cs, Cm पुनस्सो-, 1st ed (all except Ct) -मेन यजेत, Cs -मेन यजते, Cm, Ct -मेनेष्ट्वा — 2 Cs -मायन्ति, O -मायाति, Ct, M, O om इति. — 3 1st ed. (all except Ci) om विज्ञायते, found in Ci and GDh 19 7, N, P add च

10.7 1 Ci om.

10 8 1 1. N, P om वा — 2. M, O, D, K, N, P, B om इति च

10.10 1 B, D add वेदा — 2. N, P, B, S, M, D, K -शिरसो — 3 Ci रुद्र. — 4 P राजत-, B, S, D, K राजिन- — 5 1st ed (all except Ci) omit सामनी, N, P सामानि (see GDh 19 12, VaDh 22.9) — 6 1st ed (M, O, D, K) -न्यतमत्; all mss except Cm, Cs, Ci, Ct -न्यतम (cf BDh 2 2 9) — 7 Ci -मानानि, Ct -मान्य ; — 8. Cs कूश्माण्डा. — 9 P places पावमान्य before कूश्माण्ड्य, B, S, D पवमान; 1st ed (Ct, M, D, K) om पावमान्यः, it is placed before सावित्री in N and Gov (cf. GDh, VaDh)

10 11 1. Ct (text) उपवासन्या- — 2 P, B, S, O, D, K om मूलभक्षता; N कन्दमूलफलभक्षता for फलभक्षता मूलभक्षता.— 3 all mss read प्रसृतयावको, but see 3.5 4; 3.6.1, and GDh 19 13 — 4 P, B, S हिरण्यप्राशो — 5 N om; P, B, S घृतप्राशो

rules of fasting. The term *upasad* refers to a set of rites performed between the consecration of the sacrificial patron (*dīkṣā*) and the pressing of the soma The expression *upasannyāya* refers to the manner of fasting undertaken by the consecrated man during this time Gov mentions two such methods *ārāgra* ("awl-end") when very little food is taken the first day and it is increased gradually every day; and its opposite, *parovarīyas* when more food is taken the first day and gradually decreased every day This rule is somewhat similar to the two methods of eating during the lunar fast see BDh 3 8 26 n, TS 6 2 3 1-5.

10 12 1 Ci, M पुष्य- — 2 Ct, O, D, K, B, S -निकेता. — 3 N, P, M -स्पन्दा, Ci (text) -स्कन्दा, B, O2, D, K -ष्यन्दा, S -छन्दा

10 13 1. Ct gives the pratīka — 2. B, S, O, D, K सवनोपस्पर्शन गुरुशुश्रूषणं — 3. B, S, O, D, K om ब्रह्मचर्यम्, M -शय्या, B, S -तानाक, Ci अनशना

10 14 1 Cm, Ci, Ct -स्तिल.

10 15 1 Ci, Ct, O, D, K, N, P, B, S सवत्सर, M सवत्सर( ) — 2. B षण्मासाश्च-, N, P षाण्मासाश्च-,— 3 P, B, S -तुरस्त्रयो — 4 N द्वादश रात्री. — 5. N, M, D, K -रात्रमेकाह, B, S -रात्रमेकाहम्

At the end of the third Praśna the following pratīkas are added in Hultzsch's edition and in most mss The pratīkas give the first words of the first sūtra of each khaṇḍa in the inverted order, that is, beginning with the last and proceeding to the first Even though they should form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation.

उक्तो वर्णधर्मश्चाश्रमधर्मश्च[1] ।। अथातोऽनश्नत्पारायणविधिम्[2] ।। अथातश्चान्द्रायणस्य[3] ।। [4]कूश्माण्डैर्जुहुयात् ।। अथ[5] कर्मभिरात्मकृतै[6] ।। अथात पवित्रातिपवित्रस्य ।। अथ यदि ब्रह्मचर्यव्रत्यमिव चरेत्[7] ।।अथ वानप्रस्थद्वैविध्यम्[8] ।। यथो एतत्पण्णिवर्तनीति[9] ।। अथ[10] शालीनयायावरचक्रचरधर्मकाङ्क्षिणाम्[11] ।।

The list is omitted in S. —1 N -धर्माश्चाश्रमधर्माश्च, P om आश्रमधर्मश्च — 2 Ci, Ct, M, O, D, K, N, P, B -नश्नन्पा-, N adds व्याख्यायाम — 3 P -यणकाल्प, M -यणविधिम्, N adds विधिकल्प व्याख्यास्य(ा)म — 4. 1st ed , B add अथ — 5. N अथात — 6. N adds गुरुमिवात्मान मन्येत — 7 P om. अव्रत्यमिव चरेत् — 8 P -प्रस्थस्य, M वानप्रस्थ द्वै-, P om द्वैविध्य — 9 1st ed पण्नि-, P -वर्तिनीति M -वर्तनानि, D, K, B -वर्तनानीति — 10 P अथात . — 11 P -यायावराणा, M, N -चक्रवर-, which is omitted in D, K, B

ADHYĀYA 4

1 2 1 N, B, S गरीयासि or a corruption of it — 2. Conj अल्पीयस mc for अल्पीयासि of the mss

1.3 1 Ct gives the pratika — 2 B प्रायश्चित्त, S, O, D, K प्रायश्चित्तानि.

1 4 1 Cm, Ci, Ct अथ — 2 Ci, Ct, O om त्वक्.

1 5 1. Ct gives only the pratīkas of sūtras 5–7 — 2 Ci om , M केवनेन.

1 6 1. 1st ed (D, K) -यात्राद्यप्रा-, Cm, N, B, S, Ct, O1 -यानाद्यप्रा-; O2 -यात्रप्रा-, Ci -यानाश्यात्रप्रा-; M -यात्राद्यात्रप्रा-, P याद्यात्रप्रा; cf BDh 4 2 13f — 2. N, P -लवणपरान्न-, M, O -लवणापरान्न-, Ci -लवणान्न-, M, N, P -वर्जितेषु — 3 Ci, O2 अर्धमास.

1 7 1 M -वर्जितेषु — 2 M, Ci द्वादशार्धमासान्, B, S -मासान्

1.8 1 *Ci, Ct omit the sūtra,* M -वर्जितेषु — 2 B, D, K द्वादशाह

1.9 1. Ci, Ct omit the sūtra, M -वर्जितेषु.

1 11 1. Ct gives only the pratīkas of sūtras 11–29 — 2 B, S, O1, D, K -चारिणीम्

1 12 1 Cs न य कन्यां — 2 S नोपयच्छति — 3. S ब्रह्मह-, Ci, O -हत्याया

1 15 1 S, M, Ci वाला चे-

1 16 1 Cs चापि — 2 Ci यस्या — 3 B, S पुनर्भ-

1 17 1 S ब्रह्मह-, Ci, O -हत्याया

1 18 1 S -स्नाना — 2 S -यच्छति — 3 1st ed (all mss) तन्मास, S तं मास, preferred also by Bohtlingk (1885c).

1 19 1 S -नृतौ चोपयच्छति — 2 B, D, K यत्र.

1 20 1 Cs विज्ञाप्य, Ci विख्याते, N विख्यात — 2 Cm, Ci नियमे-; B, D, K निर्गमे-

suppresses her menstrual periods Gov explains that this is done through medications and other such means.

1 21 1 N, P, B, S, M, D, K ऋतुस्नाता (S -ना) तु यो भार्या निय-. — 2. Ci omits this half-verse; N, P, M ब्रह्मचा-. — 3 Ct ऋतुस्नाता तु + स्मृतम्.

1 22 1 P -यामा पवि- — 2 B व्याहृती, P व्याहृति — 3 P प्रणव

1 23 1 N, Ci आकेशान्त

1 24 1. B तापे तापो-, B नापे तापे-, D, K तापे तापे — 2 B, S, D, K -भिजायेत

1 26 1 Cm omits sūtras 26–7, 1st ed (all mss) -द्यास्तथा, P -द्यास्त्रयो — 2 M, O प्रणवे — 3 B, S, Ci, D, K -हृतिश्चैव

1 28 1 N, P -दायत प्राण

1 29 1 P, B, S, Ci, O, K -ह कृता ; D स्मृता , N कृत

1.30 1. N -दोषविघा-.

2 1 1 O1 omits the entire adhyāya

2 2 1 S गरीयांसि लघून्य-; B गरीयाणि लघुस्त्व-; see BDh 4 1 2

2 4 1 तरत्समन्द्य (nominative for accusative) Hutlzch draws attention to similar constructions at 2 17 11, 37, 4.3 5, 4 5 20, and VDh 26 5

2.5 1 Second pāda. M ब्राह्मणाना तु पावन स्मृतम्, N मार्जन पावन -- l, P भोजिन . — 2 1st ed and all mss except S -मन्दीयैर्मा- — 3 Cm पावन स्मृत, C reads the sūtra अभो° तु स° मार्जन पावन स्मृतम्.

2.7 1. Ci युक्त, Cs, Cm, Ct युक्त.

2 8 1 All mss. except Cs -वासा

2 9 1 B, S, O, D, K -पि तु सर्वश — 2 Cs -पस्पृश्य — 3 Cs om.

2 10 1 Cs दार्विकहो-, N, B, S, Ci, Ct, M, O, D, K -मिका (see 2.1 34) — 2 Cs om इति

2.11 1 Ci, Ct, M, O give only the pratīka. — 2 Cs, N -तिष्ठते — 3 N, P, Ct, O करोतु — 4 D प्राणायामान्ददति — 5. D, K सर्वं त- — 6 N, P om प्रति हास्मै -रेति — 7 D, K -मन्त्रयेत्, N -मन्त्रयते

2.12 1 1st ed (all mss) मन्येतात्मा-, Cm, S मन्येत आत्मा-

2 13 1 M, O om अभिसंधिपूर्वं — 2 B, S om — 3 B, S -योनावब्लि-

2.14 1 Ct gives the pratīka, Ci, M अनाद्यप्राशनापे-, N, P अपि वानाद्यापेयप्रतिषिद्धभोजनेषु (= sūtra 13), Ci, M -भोजनेषु, O, D, K, B, S -भोजनै — 2 1st ed -भोजनेविरुद्ध- (Gov also takes the reading to be अविरुद्ध-), rejected by Bohtlingk (1885c), Cs, Cm, P, O -भोजनेविशुद्ध-, B, S, D, K निषिद्ध-, P, B, S, O, D, K -कर्माचरिते — 3 D, K प्रतिप्र- — 4 N -कोपमे

2 15 1 C1, Ct -वसेत्त्रि-, B, S -वसति त्रिर-, 1st ed (all mss) -भ्युपेयादप , N -प्यापेयात्रप , MDh 11 260 -भ्युपयत्रप — 2 B, S, C1, Ct, D, K -भृथमेवं

2 16 1 N, P om

3 1 1, D, K omits this adhyāya — 2 B, S, M, Ct (text), O2 -व्याख्यातानि

3 2 1 1st ed. (all mss) -हृतीभि-, B, S -हृतिभि- — 2. B, S om

3,3 1 Ct gives only the pratīkas of sūtras 3–6 — 2 M om यद्. — 3 N यजूपि — 4 M om यद् — 5 N adds प्रीणाति

3 4 1 C1 adds प्रीणाति. — 2 P, C1 -पुराणानि

3 5 1 N, S, C1, O हृदय- — 2. P, B, S, O -स्पृश्य, O adds प्रयतो भवति — 3 N प्रीणन्ति; B, S add च — 4 N, P, C1, O add आप्नोति च (O om च)

3 6 1 C1, O अष्टभि — 2 M अष्टौ समिधा (read -धो) वादध्यात्

3 7 1 Cm, N, B -रष्टभि-.

3 8 1, Ct gives the pratīka — 2. C1 तरत्समन्द्य — 3. Cs कूश्माण्डा , M कूश्माण्डा; P, S, C1 -ण्ड — 4 P, B, S -मान्यो वै — 5 P, B, S, M विराजा — 6 Cs -लघनं, N -लागला — 7 S रुद्रा व्याहृतयो दुर्गा — 8 P महापातकनाशना महापातकविनाशना इति, N महापातक---- ति

4 1 1 Ct gives the pratīka — 2 N, B, S, O2, D, K -व्याख्यातानि

4 3 1 D, O1 omit this sūtra.

4 4 1 S omits this sūtra

4 6 1 Ct omits the text of the sūtra — 2 1st ed (all mss except C1) adds गायत्री after सावित्री, S before सावित्री, while P, B, C1 omit it — 3 1st ed and all mss except N add इत्येतामृच (Ci om एतामृच, P om ऋच), C1 समस्ताश्चेति

4 7 1 N omits this sūtra.

4 9 1 M तस्मादेतद्ध-; this reading is preferred by Böhtlingk (1885a, 487), cf VaDh 24 6

4 10 1 N, P, S, M, Ct, O1, K सहस्र- — 2. 1st ed (C1, Ct) दक्षिणा, N दक्षिण, O1 दक्षिण (Pānini 6 1 128), D दक्षिणामृप-, P, B, S, M, O2, K दक्षिणमृप-, on the sandhi -ण ऋ-, see Pānini 6.1.128 — 3 N, C1, K -दश

5 1 1 D, K place the section from सामर्ग्यजु- to गोमूत्र गोमयं of sūtra 25 after the third pāda of 4 7 7, K remarks at both places that the passage has to be replaced

5 2 1 Ct omits the sūtra, O -यज्ञाद्यै , D, K -मन्त्राद्यै — 2 M शोचयि-, K शोपयि-, B, D शोषयि-

5 4 1 M स्नानं त्रि-

5.5 1. Cm, Cs, Ci, Ct, O नमस्कुर्वन् — 2. P, B निशाशन , S, D, K -निलाशन .

5 6 1 K -रात्रिमया-, B, S, Ci, D -रात्रमया-

5 7 1 Ci, O1 -भक्षता

5 8 1. Gov. comments अन्यदिति प्रायश्चित्तविशेषणत्वान्नपुंसकलिङ्गमदोषः — 2. Ci, Ct (com.), O -कृच्छ्रो वनाशन , N, P -कृच्छ्रोघनाशन .

5 9 1 M has a break here, P, S, Ci, Ct, O अब्भक्ष-; N अभक्ष, Cs अब्भक्षस्तु त्र्यहा- — 2 1st ed (Ci, Ct, D, K) -तीयस्तु, Cm, O -तीयो, B -तीय; M om तृतीय

5 11 1 Cs सतापन — 2 Cm, Ci, Ct, O2 कृच्छ्र सातपन स्मृत

5 12 1 Cs, Cm, Ci -त्र्या गृह्य, Ct ग्राह्य — 2 1st ed. (M) ज्योतिरसीत्याज्य, B, D, K ज्योतिरित्याज्य; Ci, Ct शुक्रमसीत्याज्य, O घृत शुक्रमसीत्युक्त्वा — 3 S देवस्येति — 4 Cs, Cm adds इति

5 13 1 P -भाग — 2 1st ed. (all except O) तत्त्रय; P, B, S तु त्रय, N, M क्षीरं तु तत्त्रय. — 3. B, Ci, Ct, M, O2 -स्यैकग् O1 -स्यैत, S, D, K -स्यैवम्; N -स्यैक — 4. N, M एवमेक च वारिण — 5 Cs सतापन — 6 N, P, M, O -पन कृच्छ्र — 7 Ci, Ct omit the third half verse and adds इति

5 14 1 Cs -मय क्षीर दधि चैव — 2 Cm, Ci, Ct -मय क्षीर दधि सर्पि कुशोदकं (= verse 11)

5 15 1. P, B, S, M, D, K यदा- — 2 P, M, Ci, Ct, O2 -शन

5 16 1 Ct om , Ci, D, K तत्, N, B, O तु — 2 Cs, S -सतापन

5 17 1 Hultzsch notes "Here and in verse 19 one should supply अश्नीयात् (see verse 19) to पिण्डान्", Cm, N, P पिण्ड ए-; N, P, S -काहान्यसिते

5.18 1. Ct omits this sūtra; Ci inserts it after 20 — 2 B, S, O, D, K -ण्डान्मध्यंदिने स्थिते (see verse 18) — 3 Ci चरन्; Cs, Cm स्मृतं (see verse 17)

5 19 1. Cs, Ct omit this sūtra; Ci inserts it after 20 — 2 Ci, O1 चरन्.

5 20 1 Cs, N, P -स्येति

5 21 1 M पापभय — 2 Cm तथा — 3 N, P, S चरेत्

5 22 1 Cm, Ci, Ct, D, K N, P, B, S तथा चापो; M यथाचामो; O तथाचानो (cf. 4.5 25) Gov in Cs यवाचाम शृतौदनप्राया यवागू .

5 23 1 B, S, D, K एकरात्रो-

5 24 1 1st ed (all mss) -ज्येष्ठा आर्द्रा-, N -ज्येष्ठास्वार्द्रा-

5 25 1 Cs यवाचमेन, P त्रिराचामेन. — 2. N, B, M, O2, D, K यवानामेकस-; S यावावामेकस-; Ct -युक्त — 3. Ci, Ct ब्रह्मकृच्छ्रो

5 27 1 M -होत्रेभ्यो

5 28 1 N, P2 एकाह ध-; B -यतिनो- — 2 M कपोत- — 3. Cm, C1, Ct, O1 द्विज

5 29 1 S, C1, Ct -तरस्य

5 30 1 1st ed (C1, Ct, M) दवसे; M has a break here, all mss , except Cm, Cs, as well as VaDh 27 17 दिवस — 2 1st ed (M, D, K), Cm जले, Cs, C1, Ct, O, N, P जल-

5 31 1 B, S, D, K सावित्र्या- — 2 P, C1, Ct, O जप्य — 3. B, S, D, K कृत्वोत्तरे — 4. M ह.

6 1 1 N, B, S, O2, D, K समधु- for महत

6 2 1 S पवित्रेष्टिर्मृगारेष्टिस्त्र्यहवि , Ct, M त्र्यहवि· — 2 C1, Ct वैश्वानर- — 3 Cm समा हि ता·

6 3 1 Cm, C1, Ct, D, K, B, S सर्वेभ्य·

6 4 1 1st ed (C1, Ct, M, O) -दशिका, B, D, K -दशिनी — 2 B, S जपेत्.— 3 Cm, C1, Ct, M, O, D, N, P, B, S घृतैर्जुह्वन्प्र-

6 5 1 B, S, D, K -कृद्रवे. — 2 B2, S, D, K -सर्पिष्कं

6 6 1 P प्रसूते; C1, Ct प्रस्थितो — 2 K -च्यन्ते, Cs, Ci, Ct, M, O, N, P, B, S -च्येत

6 7 1 P, B, S पर्यादाने- — 2 O2 परिवित्तेश्च; D, K पतिते चैव, S तु. — 3. P, B, S, O2, D, K भोजन

6 8 1 O1, D, K आपात- — 2. B, D, K कृत्वैवं

6 9 1 N, C1 भार- — 2 1st ed (all mss) साम्यता, P सात्मता, Cs, Cm समता

6 10 1 1st ed and all mss except N omit the repetion येये इति

7 2 1 M -द्यदिच्छन्ति च — 2 Cm, Ct, M, D, K, P, B, S तत्तदा साध-, C1 तत्तथा साध- — 3 P ससिद्ध्या. — 4. N ऋद्धि-

7 3 1 Cm, C1, Ct (com), M, D, K, N, P, B, S विग्रह — 2. B, S, D, K शुद्धमा-

7 4 1. P एभिर्मन्त्रै- — 2 P तदालभेत — 3 D, K येनेष्ट, B येनेत्थ, S येनेत्छ.

7 5 1 M, O1, 1st ed. (M, O1), क्षा-, P, B, O2, K क्ष्मा-; 1st ed (C1, Ct, D) -पवित्र, N, P, B, S, M, O1, O2, K -पवित्र , Gov in Cm क्षापवित्र क्षाशब्दवत् (the word क्ष्मा in TB 2 8 2 4) पवित्र च । तच्च तैत्तिरीयाणा सूत्रपाठे अग्रे नय (TB 2 8 2 3) इत्यादि षड्टच — 2. N, P, B, S, M, Ct (text), D, K मृगाराहो- — 3 Cs, N, P कूश्माण्डो. — 4. P -नर्या

7 5–7 *Ganas* the name Gana (lit , "host" or "multitude") probably refers to groups of verses Here the first Gana contains four formulas, and the second eight The entire rite is also called Gana The reason may be because this rite contains numerous offerings using several groups of verses set in numerous meters, a point stressed by Gov..

7 6 1. N, P, S घृतो- — 2 Cm, C1, Ct, M, O, N, P, B, S जुह्वन्स-; D, K शृण्वन्स- — 3. B मौनो, D, K -व्रतो — 4 B has the following marginal gloss द्रविडपाठे । घृतौदनेन ता जुह्वन्सप्ताह सवनत्रय । एकाह (वा) त्र्यह वापि प्रत्यह सकृदेव वा । मौनव्रती हविष्याशी जितक्रोधो जितेन्द्रिय ॥

7.7 1 Gov in Cs सिहे मे मनुर्व्याघ्रे मेतरामय इत्यतमेतमनुवाकं निगद्य

7 8 1 Ci योज्ञात , Ct वाज्ञानं, 1st ed (M, O) वाज्ञातस्त-, N विज्ञातस्त-, Cm, S वाज्ञानात्त-, B, D, K चाज्ञानात्त- — 2 B, S, D, K हि मुच्यते

7 9 1 1st ed (all mss) सुसर्पिपा; B तु सर्पिपा, Cs ससर्पिपा, cf. BDh 4 6 5 — 2 M (गो) भू-तिलहिरण्यानि, N गोभूतिलहिरण्यादि

7 10 1 Cs -दानादि-, S, D, K1 -धारादि-

8 1 1 Ct om , M, D -गीरीव

8 3 1 P धर्मादीश्च

8 4 1 Ct gives the pratīka. — 2 Cs विद्यते — 3. M has a break here; Cs, O तेन, B, S, D, K येन

8 5 1 N पुष्प — 2. Cs प्रजापतेरिद सर्वं पवित्र.

8 6 1. N -पक्षान्हाञ्जु-, P, S, Ci, Ct -पक्षान्हा जु-, O1 -पक्षाह; D, K -पक्षाद्वा, M has a break here — 2 1st ed (all mss) -शापरान्, P -शावरान्

8.7 1. Ct omits the sūtra, Ci omits the second half, and both Ci and Ct insert and explain the first half also after sūtra 12, Cs, Cm place sūtra 7 after 12, Cs omits the second half of the verse — 2 M has a break here, B, D, K वामरै , B2, D, K खस्थै

8 9 1 N -शिष्यो वा जुहोत्यष्टौ — 2 Ct -क्रीतानह-, K -क्रीतेरह-; Cs, Ci -क्रीतादह-

8 10 1 M has a break here, Cs, Ci, Ct -पाप जिघासता — 2 P शरीरभृत्; N, P adds the second half of verse 4.

8 12 1 1st ed (Ci, Ct, M, O) मुक्तो यो, B, S, D, K विमुक्तो — 2 Cm समर्थं सर्वकर्मसु

8 13 1 Cs, Ct omits this sūtra — 2 Ci, O1, P हि या ; B तु य — 3. M has a break here, P, S, B1, O, K ता — 4 Ci शुद्धि — 5 Ci शुद्धि-; O1 शुद्धा श-, M has a break here

8 14 1 N reads गु (ह्य) मृ- (see verse 5), 1st ed (M, O) -मृपीणा, B, S, D, K -मृपिणा, Cm, Ci, Ct -मृपिभि — 2 1st ed (all mss) इमम-, Cs, Cm, P इदम- — 3 Cs -तेथ च — 4 Cs सर्वपापविशुद्धात्मा. — 5 Cm, Ci, Ct add इदमेतद्रूण होम (Ci इद तद्रूणहोमाख्य) धारयेदथ वा जपेत्; Cm adds शृणोतु वा विधि स्मृत्वा सर्वपापै प्रमुच्यते । सर्वपापविशुद्धात्मा ब्रह्मलोके महीयते ॥

8.15 1 1st ed सिसाध-; Cm सिपाध-

8 16 1 Ct omits the text of the sūtra, Cm, Ci, M दशावर. — 2 P, B, S, M, D, K होम. — 3. Ci सर्पिष (.) सेचनक्रिया — 4 B पूर्वस्येव, S पूर्वस्येवा — 5 1st ed. (Mt, O, D K) भवेदेपा, Cs, Ci, N, P, S भवेदेपा, M has a break here — 6. Cs om., N, P इत्याह भगवान्बोधायन

At the end of the fourth Praśna the following pratīkas are added in Hutzsch's edition and in most mss The pratīkas give the first words of the first sūtra of each khanda in the inverted order, that is, beginning with the last and proceeding to the first Even though they should

form part of the text, I give them here in the notes because they disrupt the parallel between the text and the translation

अतिलोभात्प्रमादाद्वा ।। निवृत्त· पापकर्मभ्य ।।७।। समाधुच्छन्दसा[1] रुद्रा[2] ।। अथात· सप्रवक्ष्यामि[3] ।। प्रायश्चित्तानि वक्ष्यामः ।। प्रायश्चित्तानि वक्ष्याम. ।। प्रायश्चित्तानि वक्ष्याम. ।। प्रायश्चित्तानि वक्ष्याम ।।

B, S omit the list — 1. M has lacunae सा रुद्राः — अथातस्सप्रवक्ष्या(मि—) प्रयश्चि-त्ता(नि—break) — 2 N -रुद्र गायत्री प्रणवान्विता, and cites the entire first halves of the verses 4 4, 4 3, 4 2, 4 1

Vasiṣṭha Dharmasūtra

Führer's edition of the Vasiṣṭha Dharmasūtra was first published in 1883 using only five manuscripts (B, Bh, E, F, H), all in the Devanāgarī script For his second edition published in 1914, Führer says that he used one more very old ms, K Given the correspondence of this manuscript to the readings suggested by Bohtlingk (1885a), there is great suspicion that this is a fictitious manuscript I had access only to the "3rd edition", which is only a reprint of the second, published in 1930, which has introduced numerous printing errors I have checked the readings in this edition against those of the first edition Fuhrer follows the Ban. ed slavishly, especially in the division of sutras. Führer's edition is also extremely unreliable I have found, for example, that some variants from Ban ed (to which I had access) that he cite are not found in that edition I give below Führer's descriptions of the manuscripts with minor stylistic changes

Professor Harry Falk is in the process of preparing a critical edition of Vasistha based on several new manuscripts In the meantime, I present here an edition that has corrected some of the corruptions that have entered into the manuscript tradition principally by using citations found in medieval commentaries and legal digests. In addition to the Führer's mss., I have used two mss from Kathmandu, Nepal (Ka, Kb), as well as citations found in the following texts Medhātithi's commentary on *Manu Smṛti* (MMe), the commentaries on the *Yājñavalkya Smṛti* by Viśvarūpa (YBk), Aparāditya (YAp), and Vijñāneśvara (YMt); Lakṣmīdhara's *Kṛtyakalpataru* (KKT), Caṇḍeśvara's *Smṛtiratnākara* (SmR); and Mādhava's *Parāśara-Mādhavīya* (PaM) The reason for selecting these texts is twofold First, they represent some of the earliest sources in which Vasistha is cited frequently Second, the authors of these texts are acknowledged by the tradition and by modern scholarship as some of the most learned writers in medieval India

B Deccan College, Poona Collection of 1874–75, No 29, containing 30 chapters; 27 folios; 8 lines on a page, 54–56 akṣaras on a line; dated Saṃvat 1745 (= 1687 CE). Presented to Prof Bühler by Prof Bālaśāstrī of Benares.

Bh Deccan College, Poona Collection of 1874–75, No 30, containing 30 chapters, 36 folios, 10 lines on a page, 34–36 akṣaras on a line, dated Samvat 1599 (= 1541 CE)

E Elphinstone College, Bombay Collection of 1867–68, No 23 of Class VI, containing 30 chapters, 25 folios, 14 lines on a page, 34–36 aksaras on a line, dated Samvat 1799 (= 1741 CE)

F An imperfect transcript prepared under the supervision of Buhler by Vāmanāchārya Zhalkīkar, a teacher of Sanskrit in the Deccan College, Poona, and belonging to Bühler; contains 30 chapters; 115 pages, 16 lines on a page, 14–16 aksaras on a line, dated Samvat 1921 (= 11863 CE)

H A ms belonging to Dr. Bhāu Dāji's Memorial, containing 28 complete chapters, leaving the 29th incomplete; 51 folios, 12 lines on page; 28–30 aksaras on a line, dated Saṃvat 1713 (= 1655 CE)

K A ms that Stenzler discovered in the library of Śāstri Śrīnivāsjī Keśavadevjī in Kotah. This is an old ms dated Samvat 1410 (= 11352 CE) Unfortunately, Stenzler gives no

APPENDIX I

Ritual Vocabulary

1 Names of Rites, Priests, and Ritual Objects

Adhvaryu. One of the four principal priests at a vedic sacrifice. He belongs to the Yajurveda and is responsible for most of the sacrificial actions, including the offerings made in the sacred fire.

Āgnīdhra. The name of one of the assistants of the Adhvaryu; he maintains the fires. His seat is located to the west of the Utkara mound.

Agnimukha. This term refers to all the preliminary rites that precede the principal offering.

Agniṣṭoma. One of the seven types of Soma sacrifices (see G 8.20); it is considered the model for Soma sacrifices lasting one day.

Agniṣṭut. A Soma sacrifice of the Agniṣṭoma type.

Aptoryāma. One of the Soma sacrifices. Kane 1962–75, II: 1206.

Aṣṭakā. The rite for ancestors offered on the eighth day after the full moon.

Atirātra. One of the seven types of Soma sacrifices (see G 8.20) performed over a day and a night.

Atyagniṣṭoma. A variation on the Agniṣṭoma with the addition of several rites.

Bali. The offering of cooked food to various deities, spirits, and animals.

Brahmaudana. A preparation of rice cooked during a ritual for the use of the officiating priests.

Camasa. A square ladle made of banyan wood and used for a variety of purposes in a sacrifice, including serving as a container or a drinking vessel for Soma.

Catuścakra. This is an optional rite to be performed on a new- or full-moon day. It is recommended for a person who has enemies. The sacrifice consists of four offerings. See *Śrautakośa*, I: 524.

Cātvāla. A pit dug outside the sacrificial arena (*vedi*) near its north-eastern corner. Earth dug from this pit is used for a variety of ritual purposes.

Cooked oblation (*pākayajña*). This is a general term for domestic rites involving the offering of cooked food. It is distinguished from vedic offerings called *haviryajña*.

Cooking fire. This is the ordinary kitchen fire in which the daily cooking is done. It is distinguished from the five sacred fires (A 2.17.22 n.).

Dadhigharma. A mixture of hot milk and curd poured into a warm pot and used as a libation at a Soma sacrifice.

Dākṣāyaṇa sacrifice. A modified form of the full-moon sacrifice performed to obtain a special wish, such as heaven, cattle, or children.

Darvīhoma. A simplified fire offering of ghee or curd made with a ladle named Darvī.

Dhruvā. A round spoon with a spout at the end and a long handle, somewhat similar to the Juhū. It belongs to the Sruc class and is used in making offerings into the fire

Domestic fire (*aupāsana*) The fire in which domestic offerings (as opposed to vedic sacrifices) are made. This fire is established at marriage (G 5.7)

Dvādaśāha. A Soma sacrifice lasting twelve days

Gharmocchiṣṭa. Gharma is the hot milk mixed with ghee used at a Soma sacrifice. Gharmocchista is the drinking of the remnants of Gharma (after it has been offered in the fire) by the offerer

Gosava. This is a one-day Soma sacrifice It is recommended for people aspiring to sovereignty See Kane 1962–75, II. 1213

Hall fire (*sabhya*). This fire is located in the hall where ritual gambling takes place and forms one of the five sacred fires of the vedic sacrifice (A 2 17.22 n)

Hearth fire (*āvasathya*). This fire is located in the shed for guests and forms one of the five sacred fires of the vedic sacrifice (A 2.17 22 n)

Horse sacrifice (*aśvamedha*). One of the most important vedic sacrifices, it is perfomed by a king to demonstrate his sovereignty and ritually to enhance his dominion. A horse is set free to roam at will for a whole year, during which time it is guarded by the king's troops At the end of the year it is brought back and sacrificed.

Hotṛ. The priest belonging to the Ṛgveda and responsible for all the recitations during a sacrifice

Householder's fire (*gārhapatya*). One of the three fires required for vedic sacrifices. It is located at the western end of the sacrificial arena in a round fire pit

Iṣṭi. This is a class of sacrifices, of which the model is the new-moon sacrifice, requiring four priests. It is distinguished from other types, such as animal sacrifices and Soma sacrifices

Iḍādadha. This is a sacrifice consisting of three offerings of cakes to Fire, Indra, and Mitra-Varuna on the new-moon day Described in *Śrautakośa*, I 523–4

Jaya. These are a set of ghee offerings called "victorious" recommended for a person setting out for battle See TS 3 4 4 1, *Śrautakośa*, I 201.

Juhū. A round spoon with a long spout at the end and a long handle It is held over the Upabhṛt and used to pour ghee into the fire It belongs to the Sruc class and is made of Palāśa wood

Jyotiṣṭoma. A Soma sacrifice lasting five days.

Kaṃsa. A bowl made of brass and used in sacrifices to hold the melted ghee

Kuṇḍapāyinām Ayana This is a *sattra* (sacrificial session) type of Soma sacrifice lasting a full year.

Mārjālīya. A mound of earth where sacrificial utensils are cleaned It is located on the south side of the great sacrificial arena (*mahāvedi*) half inside and half outside with the entrance towards the north, that is, facing the arena.

Mṛgāra. A set of ten offerings forming part of the horse sacrifice: TS 7.5 22. See Mṛgāra verses in App I 2

Nāciketa. Bodewitz (1985, 8–10, 25) has shown that this term refers not to particular fires but to the building of a special fire-altar bearing the name of Naciketas, the central figure in the KaU

Nirūḍhapaśubandha. Sometimes called simply Paśubandha, this is the sacrifice of a disembowelled animal It is regarded as the model for all animal sacrifices See Kane 1962–75, II. 1107 f.

Offertorial fire (*āhavanīya*). One of the three sacred fires at a vedic sacrifice, it is located at the eastern end of the sacrificial area in a square fire pit All offerings intended for the gods are placed in it. It is kindled by taking flaming pieces of firewood from the householder's fire (B 2 17 18)

Pāvamānī/Pāvamāneṣṭi. This a triple oblation to the Fire "that purifies". See *Āpastamba Śrautasūtra*, 5 21 1–11.

Pavitreṣṭi. This is a sacrifice to "Fire that purifies" performed on a new- or full-moon day to expiate any sin See *Śrautakośa*, I 594

Punaḥstoma. This is a Soma sacrifice performed in a single day. It is prescribed for someone who has accepted too many gifts and feels as if he has swallowed poison.

Sacrificial session (*sattra*). This is a class of Soma sacrifices lasting more than twelve days

Ṣaḍhotṛ. A subsidiary offering at an animal sacrifice using the six-hotṛ text: TA 3 6

Sarvapṛṣṭhā This is a sacrifice to Indra performed by a person seeking virility See *Śrautakośa*, I 635.

Sautrāmaṇī. A sacrifice at which *surā* liquor and a goat are offered It is performed either as an independent rite or at the conclusion of a royal consecration See Kane 1962–75, II 1224

Seasonal sacrifices (*cāturmāsya*) These are sacrifices performed on the full-moon days that begin the seasons Vaiśvadeva in the Spring, Varuṇapraghāsa in the Rainy Season, Sākamedha in the Autumn, and Śunāsīrīya on the fifth full-moon day after the Sākamedha

Ṣoḍaśin. One of the seven principal types of one-day Soma sacrifice See Kane 1962–75, II 1204.

Soma. This is the name of a plant that was crushed to extract its juice. Soma juice was used in several types of Soma sacrifices

Southern fire (*anvāhāryapacana* or *dakṣiṇāgni*) One of the three vedic fires, it is located to the south-east of the householder's fire in a half-moon-shaped fire pit The southern fire was used for cooking the grain preparations used at a sacrifice

Sruc. The common name for ladles, including Juhū, Upabhṛt, and Dhruvā, used for pouring ghee into the sacred fire

Sruva. Distinguished from the Sruc-type ladles, this is a smaller spoon used mainly for spooning out ghee or milk into the Sruc. The Sruva has a long handle at the end of which there is a small globular spoon without a spout. It is made of Khadira wood.

Traidhātavīya. A sacrificial rite to obtain a particular wish, this is recommended for people who wish to perform sorcery. Three cakes (from which it gets the name) are offered, the first made with rice, the second with barley, and the third again with rice

Trihavis. It is described as a triple offering to ancestors in *Śāṅkhāyana Śrautasūtra*, 3 16.1 Govinda (on B 4 6 2), however, identifies it as Savaneṣṭi, which is an offering of a cake baked in eight potsherds to Fire, a cake baked in eleven potsherds to Indra and Fire, and a cake baked in twelve potsherds to the All-gods· see *Śrautakośa*, I 760.

Ukthya. One of the seven principal types of one-day Soma sacrifice See Kane 1962–75, II. 1204.

Utkara. This is a small mound made with the earth dug up while preparing the sacrificial arena It is located outside the north-eastern corner of the arena

Utsarginām Ayana. A Soma sacrifice of the "sacrificial session" type lasting one year. See *Śāṅkhāyana Śrautasūtra*, 13.20

Upabhṛt. A spoon with a long handle somewhat similar to the Juhū and used in making offerings of ghee into the fire It belongs to the Sruc class and is made of banyan wood.

Vaiśvānarī. A sacrifice to the "Fire present in all men" generally cooked on twelve potsherds

Vājapeya. A type of Soma sacrifice in which the number seventeen dominates It was supposed to be offered by someone who desired lordship.

Viśvajit. A sacrifice at which a person gave away all his possessions as a sacrificial gift to the officiating priests

Vrātapatī. An offering to the "lord of the vow". See *Āpastamba Śrautasūtra*, 9 3.24, 9 4 17

Vrātyastoma. A Soma sacrifice performed in a single day It is said to get its name from the fact that through this rite even people who have not performed their initiation at the proper time (i e., Vrātyas) become as illustrious as a vedic savant

Yajñakratu. According to Haradatta (on A 1 27 2), these are rites such as Soma sacrifices

Yajñavāstu. A domestic rite of the Sāmaveda Brahmins at which a handful of sacred grass is sprinkled with ghee and thrown into the fire See *Gobhila Gṛhyasūtra*, 1 8.26–29, Oldenberg 1886–92, II 37

2 Names of Ritual Formulas and Texts

Abliṅga. See App 1 3· "Waters, you are refreshing .. "

Aghamarṣaṇa. This is the hymn RV 10.190 used in a particular ritual to efface sins see B 3 5

Agnervrata Sāman. "Fire is the crown, the peak, of the sky Lord here of the earth, he quickens the seeds of the waters." SV 1 27 (= RV 8 44 16) See Sāyana on ĀrsB 6 4 1.1

Ājyodha Sāman (also called Ācyadoha, Ācidoha). "The crown of the sky, the dispenser of the earth, Vaiśvānara, the fire born of Ṛta, the sage, the sovereign, the guest of men—the gods have begotten him as a cup for their mouths." SV 1.67 (= RV 6 7 1). See Sāyana on ĀrsB 6.1 4 2

Amhomuca. This consists of two sets of formulas The first is. "That body of yours to be striven after, O Indra and Varuna, with that free this person from tribulation That strong, protecting, brilliant body of yours, with that free him from tribulation." The second is: "That disease of yours, O Indra and Varuna, that is in the fire—that disease of yours I appease hereby. That disease of yours, O Indra and Varuna, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees—that disease of yours I appease hereby " TS 2.3 13.1.

Āṅgirasa. For this verse, see App 1.3· "The goose seated in the light . ."

Aśvasūkta. The Sāman SV 1.122 (= RV 8 14.1, same verse is given under Gosūkta) See Sāyaṇa on ĀrsB 2 1 9.

Asyavāmīya. See App. I 3 "Of that pleasant and grey-haired Hotṛ priest ..."

Atharvaśiras. Nandapandita (on Vi 56 22) identifies this as the verse beginning "Brahmā arose as the first among gods " See MuU 1.1

Atīṣaṅga. This consists of the verses SV 2.47–9 (= RV 9 101 1–3). See Sāyana on ĀrsB 6 4 2 12–13.

Bahiṣpavamāna Sāman. This central chant of the Soma sacrifice contains nine verses RV 9.11 1–3, 9 64 28–30, 9.66 10–12. For a description see Kane 1962–75, II. 1169 f

Bārhaspatya Sāman. This Sāman consists of SV 1.56 (= RV 1 40.3). See Sāyana on ĀrṣB 1.7.2

Bhāruṇḍa Sāman. According to Nandapaṇḍita (on Vi 56.13), this consists of the twenty-one verses beginning with RV 10.16 6 This verse, however, is not found in the SV

Bhāsa Sāman. This consists of SV 1.470 (= RV 8 46 8) See Sāyana on ĀrsB 5.1 4

Brahman's Heart. This passage is TA 10.28

Brāhmaṇa. A vedic text distinct from the hymns and ritual formulas. Such texts are considered to contain injunctions, which are the source of *dharma* See p 14

Bṛhat Sāman. This consists of SV 1 234 (= RV 6 46 1)

Calls (*vyāhṛti*) These are the names of the seven worlds in ascending order *bhur* (earth), *bhuvah* (mid-space), *svar* (sky), *mahar* (great), *janas* (people), *tapas* (austerity), *satya* (truth) The utterances are considered sacred and powerful The first three are generally referred to as simply Calls, whereas all seven are called Great Calls (*mahāvyāhṛti*)

Devakṛta. The formulas contained in VS 8 13, variants of which are given in B 4 3 6: "You are the expiation of sins committed against the gods ."

Devavrata Sāmans. Kṛṣnapaṇḍita (on Va 28 13) identifies these as "From untruth I go to truth " (TB 1 2 1 15) Sāyaṇa (on ĀrṣB 6.3 5 2) gives a different identification.

Durgāsāvitrī. The verse RV 1 99 1

Fiend-killing Sāmans (*rakṣoghna*). SV 1.124 (= RV 7.15.13) See Sāyaṇa on ĀrsB 1 4 4 Besides this Govinda (on B 2 14 5) lists RV 6 16.43; 10.87 24-5; 8.23 15, 14, 13, 1 127 1 as forming part of these Sāmans See also the formulas at B 3 6 6 (= TS 1 8 7 1)

Five-hotra text. This is TA 3 2.

Four-hotra text. This is TA 3.3

Gāyatra Sāman. This is the Gāyatrī verse sung in the Sāman manner Sometimes other verses set in the Gāyatrī meter are used See Eggeling, SB, IV. 178

Gāyatrī. This term is used with two meanings First, it is a type of meter with three octosyllabic feet Second, it is another name for the Sāvitrī verse, which is set in the Gāyatrī meter.

Gosūkta. The Sāman SV 1 122 (= RV 8.14 1, same verse is given under Aśvasūkta) See Sāyana on ĀrsB 2.1 9

Great Calls. See Calls.

Hiraṇyavarṇa verses. The four verses TS 5.6 1.1

"Honey" verses (*madhvṛcaḥ*). The three verses RV 1 90.6–8, each containing the word "honey" (*madhu*)

Jagatī. *A vedic meter consisting of four feet of twelve syllables each*

Janas. See Calls.

Jyeṣṭha Sāman. Haradatta (on A 2 17 22; G 15 28) identifies this as SV 1 31 (= RV 1.24 15), while Govinda (on B 2 14 2) identifies it as SV 1 67 (= RV 6.7 1) and (on B 3 10 10) as SV 1 33 (= RV 10 9 4) and RV 1.115 1 Obviously, there is a lot of confusion regarding this Sāman

Kṣmāpavitra. According to Govinda (on B 4 7 5), the six verses beginning "O Fire, lead us by a fair path to wealth .", TS 1 1 14.3–4.

Kūṣmāṇḍa. The four formulas TA 2 3.

Lunar verses. According to Govinda (on B 3 8 14), the three verses RV 10 85 19, 6 6.7, 1 84 15

Mādhuchandas hymns. The ten hymns RV 1 1–10.

Mahādivākīrtya. The Sāman SV 2 803 (= RV 10 170 1) See Sāyana on ĀrṣB 6 4 1 5–6.

Mahānāmnī. The verses contained in AA 4

Mahar See Calls

Mahāvairāja. The Sāman SV 1.398 (= RV 7.22 1) See Sāyana on ĀrṣB 6 1 6 15

Mahāvrata This is a Sāma-chant sung at a bawdy rite of the same name that takes place on the penultimate day of the Soma sacrificial session called Gavāmayana This chant consists of several Sāmans Gāyatra, Rathantara, Bṛhat, Bhadra (SV, II 460–2), Rājana See Eggeling in SB, IV 282–3 Nandapaṇḍita (on Vi 56 24) identifies it as SV 1 91

Māhitra. The hymn RV 10 185

Mānavī hymns. The hymns RV 8 27–31

Mitra, verses addressed to See App. I 3. "The fame of Mitra, supporter of the people "

Mṛgāra verses. These are the twenty-two formulas of the Mṛgāra offering contained in TS 4 7 15.

Mṛtyulāṅgala. The verse "I know that immense Person, having the color of the sun and beyond darkness. Only when a man knows him does he pass beyond death; there is no other path for going there", TA 3 13 1

Padastobha. The Sāmans SV 2.578–80.

Pāvamānī. Seven purificatory verses, see App I 3· "Whether near or afar . "

Puruṣa hymn. The creation hymn RV 10 90

Puruṣagati Sāman. The verse "I am the firstborn ..", TB 2 8 8 1, see Sāyaṇa on ĀrsB 6.1 6.18

Puruṣavrata Sāmans. The first six verses or the first and fouth verses of the Purusa Hymn (RV 10 90) See Sāyana on ĀrsB

Raivata. The Sāman SV 1 153 (= RV 1.30 13)

Rājana. The Sāman SV 1 318 (= RV 7 27 1) See Sāyana on ĀrsB 6 3 4 8 The same verse is used for singing the Rauhiṇi Sāman

Rathantara. The Sāman SV 1 233 (= RV 7.32 22). See Sāyana on ĀrsB 6 1.6 10

Rauhiṇi. The Sāman SV 1 318 (= RV 7 27 1). See Sāyana on ĀrsB 6 3.4 8 The same verse is used for singing the Rājana Sāman

Raurava. The Sāman SV 1 511 (= RV 9 63 28) The same verse is used for singing the Yaudhājaya Sāman

Retasyā. This is the verse TA 1 30 1 (= BU 6 4 5)· "I retrieve this semen that fell on earth today, into water or plants though it may have seeped May I regain my virility, my ardor, my passion, let the fire and the fire-mounds each return to its place " Hardatta (on G 23 20) cites another opinion, according to which the formula is TA 2 5 3

Rudra verses. The eleven passages beginning. "Homage to your wrath, O Rudra ", TS 4 5 1

Sāman. A verse generally taken from the RV and sung to a particular melody The Sāmans are contained in the Sāmaveda

Sāmapavitra. "With what riches will this splendid friend, waxing ever strong, come to us, with what mighty aid " RV 4 31.1, SV 1 169

Śatarudrīya. The hymn to Rudra found in VS 16 1–66

Satya. See Calls

Sāvitrī. The most sacred of ritual formulas RV 3 62 10 See also Gāyatrī. Sometimes the term is used with reference to vedic initiation, because teaching this verse to the initiated boy forms a central part of that rite (see Va 11 74)

Seven-hotra text. TA 3 5

Śiras formula. "OM the Waters, the Light, the Taste, the Immortal, Brahman! Earth, Atmosphere, Sky! OM!" MNU 342

Śivasaṃkalpa hymn. This is VS 34.

Six-hotra text. This is found in TA 3.6.

Solar verses. According to Govinda (on B 3.8.14), RV 1 50 10, 1 50 1; 1 115 1

Śuddhāśuddhīya. The Sāman SV 1 350 (= RV 8 95 7) See Sāyaṇa on ĀrsB 3 12 9

Śuddhavatī. The three verses RV 8.84 7–9

Surabhimatī verse. The verse "Of Dadhikrāvan . " See App I 3

Svadhā. The exclamation accompanying the offering of an oblation to ancestors See Svāhā

Svadhā-containing Yajus. This is found in TB 1 3 10 2

Svāhā. The exclamation accompanying the offering of an oblation to gods. See Svadhā

Tapas. See Calls

Taratsama. Same as the following

Taratsamandī. The hymn RV 9.58

Ten-hotra text. This is found in TA 3.1

Triṣṭubh. A vedic meter of four feet with eleven syllables each

Trisuparṇa. The verse containing the term *suparna* ("bird") three times. RV 10 114 4 This explanation is given by Haradatta on G 15 28; but commenting on A 2 17.22 he gives opinions that take it to be TB 1.2 1 27 or TA 10 48–50.

Vāksūkta. Kṛsnapaṇḍita (on Va 28 13) identifies this as "The female mongoose, covered by the lips" found in the *Sāma-Mantra-Brāhmana*, 1.7 15 See Oldenberg 1886–92, II. 2, 84, *Gobhila Gṛhyasūtra*, 3 4 29

Vāmadevya. The Sāman SV 1 169 (= RV 4 31 1). See Sāyana on ĀrsB 2 6 6

Varuṇa, verses addressed to See the following

Vāruṇī verses. "Hear this cry of mine, O Varuna . " and "To you, therefore, I go . " See App. I 3, B 2 7 9. Haradatta (on G 23 28), however, identifies them as RV 7 89 5, 1.25 19; 1 24 11, 14.

Vaṣaṭ. A ritual exclamation uttered by the Hotṛ priest at the conclusion of the sacrificial verse as the Adhvaryu priest puts the oblation into the sacred fire

Virajā. The formulas contained in MNU 440–56 Some of these formulas are given in B 3 8 12

Vṛṣākapi. The hymn RV 10 86

Vyāhṛti Sāman. The five Calls *bhūh, bhuvah, svah, satyam*, and *purusah* sung as Sāmans

Yajus formula. A ritual formula in prose contained in the Yajurveda These formulas accompany the ritual offerings into the fire

Yajuḥpavitra. "May the waters, the mothers, cleanse us May they who cleanse the ghee cleanse us with ghee " RV 10 17.10, TS 1 2 1 1

Yaudhājaya. The Sāman SV 1.511 (= RV 9 63.28) The same verse is used for singing the Raurava Sāman

3 Formulas Cited in the Translations by the First Words

Note· Translations of TS are based on Keith 1914

"Accept us, O guardian of the house Be of kind entrance for us and free from ill Grant to us what we seek from you " TS 3 4 10.1

"Aroused by god Savitṛ, I take you with the arms of the Aśvins, with the hands of Pūsan. You are the spade You are the woman " TS 1.3 1 1

"As one released from the stake; as a sweaty man cleansed from the filth by bathing, as ghee purified by a strainer, so may all the gods free me from sin." TB 2.4 4 9.

"Blaze up, O Fire, dispelling my misfortune Bring me cattle and grant me sustenance in every direction." MNU 67–8

"Being born, it becomes ever new It goes in front of the dawns as the banner of the days. As it arrives, it apportions to the gods their portions. The moon stretches out a long life span " RV 10 85.19; TS 2.4 14 1

"Born beyond this firmament, may that bright light carry us beyond our enemies. To the Fire common to all men, Svāhā!" TS 4 2.5.2

"Brahman was first born in the east. Vena [sun] has disclosed from the glittering boundary He has disclosed its fundamental nearest forms, the womb of the existent and the non-existent." AV 4.1.1; TS 4.2 8 2.

"Burning away our evil ." This is the hymn RV 1.97, whose seer is Kutsa Āngirasa.

"Do not hurt us in our children, our descendants, or our life Do not hurt us in our cattle or our horses Do not assail our heroes in anger, O Rudra. With oblations, let us serve you with honor " TS 3 4.11 2–3

"Fire has put back the sight, Indra and Bṛhaspati have put it back. And you two, O Aśvins, put back the sight into my eyes." TS 3 2.5 4

"Gazing, beyond the darkness, upon the highest light, we have come to the sun, god amongst gods, the highest light " TS 4.1 7 4.

"Golden-colored, pure, and purifying, in whom were born Kaśyapa and Indra, who have conceived Fire as a germ of varied color—may these waters be gentle and kind to us Those, in whose midst Varuna goes gazing on the truth and falshood of men, dripping honey, pure, and purifying—may these waters be gentle and kind to us Those in the sky that the gods make their food, those that are diffused manifold in mid-space; those that inundate the earth with their sap, the pure ones—may these waters be gentle and kind to us. With an auspicious gaze look upon me, O waters, with an auspicious body touch my skin I invoke all you Fires that sit in the waters. Do you confer upon me radiance, might, and force." TS 5 6.1.1–2 These are the four Hiranyavarna verses

"Hear this cry of mine, O Varuna, and be merciful this day Seeking for help, I call on you " TS 2 1 11 6

"Here indeed did they recognize the hidden bull of Tvaṣṭṛ, in the very house of the moon " TB 1 5 8 1, RV 1 84 15

"He who has arisen from the great ocean, glistening from the midst of the water, may that sun, the red-eyed bull, the sage, purify me with his mind " TA 4 42 5

"Homage to Rudra, the lord of the dwelling In coming, in running away, in leaving, in departing, in returning, in journeying, I invoke him who protects " TB 3 7 9.6–7

"Into the lion my fury " This is a rather long passage given in the *Baudhāyana Śrautasūtra*, 2 5, as a vedic text.

"Keep well awake, O Fire Let us be glad Guard us for prosperity, grant us to wake again " TS 1 2 3 1

"May fire and wrath, and the lords of wrath, protect me from the sins committed through wrath Whatever sin I have committed during the day with my mind, speech, hands, feed, stomach, or penis, may the day erase all that Whatever evil is in me, I offer that and me in the womb of the immortal, in the truth, in the light, Svāhā! May the Sun and wrath, and the lords of wrath, protect me from the sins committed through wrath Whatever sin I have committed during the night with my mind, speech, hands, feed, stomach, or penis, may the night erase all that Whatever evil is in me, I offer that and me in the womb of the *immortal, in the Sun, in the light, Svāhā!*" MNU 321–26, TA 10 24 1

"May he give you the fullness of life on every side, Fire here, the desirable. Let your breath come back to you I drive away the disease from you . " This is a long recitation of seventeen verses contained in TA 2 5

"May my speech be in my mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, and strength in the thighs May all my members be uninjured May your body be with my body Homage to you Harm me not " TS 5 5 9 2

"May the juices unite in you, may your strength, the might of him who overcomes the foe Swelling up for immortality, O Soma, place in the sky the highest glories " TS 4 2 7 4

"*May the Maruts pour upon me, may Indra and Bṛhaspati, and may this fire pour* upon me long life and strength May they make me live long " TA 2 18.

"May we, O guardian of the house, obtain your fellowship in a friendship effectual, joyful, and proceeding well Aid our wishes in peace, in action Guard us always with blessings " TS 3 4 10 1

"Mitra draws people together, the wise one Mitra supports the earth and sky Mitra regards men without blinking To the true one let us offer an oblation rich in ghee " TS 3 4 11.5

"No anxiety, no danger .." These verses are found in RV 10 126

"O Fire, O Returner, return to us with fullness of life, with radiance, with gain, with wisdom, with offspring, with wealth " TS 4 2 1 2

"O Fire, O Angiras, may your returns be a hundred, your movements, a thousand With the increase of their increase, do you bring back for us what is lost, bring back to us wealth " TS 4 2 1 3

"Of Dadhikrāvan have I sung, the swift strong horse May he make our mouths fragrant and lengthen our life " TS 1 5 11 4, RV 4.39.6

"Of that pleasant and grey-haired Hotṛ priest " This is the rather long hymn RV 1 164 containing fifty-two verses

"*O gods, whatever offense we have committed against the gods ..* " These verses are contained in TA 2 3.

"Perceived by the smell, invincible, ever fertile, abounding in cowdung, and the sovereign over all creatures, I invite her [the earth] here for prosperity " MNU 110–11.

"Return again with strength Return, O Fire, fatten with food and life Guard us again on all sides " TS 3 2 1 3

"Return with wealth, O Fire, fatten with the stream, all-gaining on every side." TS 3 2.1 3

"Swell up, O Soma [moon], and may your strength be gathered from all sides Become strong in the gathering of vigour " TS 3 2 5 3.

"That bright eye rising in the east appointed by the god—may we see it a hundred autumns, may we live a hundred autumns " TA 4 42 5

"The Brahman-priest of the gods, leader of poets, sage of seers, bull of wild beasts, eagle of vultures, axe of the forests, Soma goes over the sieve singing " TS 3 4 11.1

"The fame of Mitra, supporter of the people, of the god, is eternal, true and most varied in fame " TS 3.4 11 5

"The goose seated in the light; the bright one seated in mid-space The Hotṛ seated at the altar, the guest seated in the house Seated among men, seated in the highest, seated in truth, seated in the firmament Born of the waters, born of the cow, born of truth, born of the mountain, the great truth " TS 1 8 15 2

"The light by which the gods went up on high, as also the Ādityas, Vasus, and Rudras, by which the Angirases attained greatness—with that light may the patron of the sacrifice attain prosperity " TS 5 7 2.2.

"The purifier, the heavenly one " This is a passage (*anuvāka*) with seventeen verses in TB 1.4 8

"The rays carry you up—you the all-knowing god, the sun—for all to see." TS 1 4 43 1

"The resplendent face of the gods has risen, the eye of Mitra, Varuṇa, and Agni He has filled the sky and earth, and the mid-space The sun is the self of what moves and what stands still " TS 1 4 43 1

"The right and the truth " This is the Aghamarsana hymn, RV 10.190

"The spotted bull has come and reached again the mother and the father, faring to the heaven " TS 1 5 3 1

"The strength in the lion, the tiger, the panther . ." These four verses are found in TB 2 7 7 1–2

"This, yes, this is my inclination " RV 10.119

"To you, therefore, I go, praising you with my hymn The sacrificer seeks this with his offerings Be not angry here, O Varuna Do not carry away our life, O wide ruler." TS 2 1 11 6

"To welcome the Dawn the inspired Vasiṣṭhas did first awaken with songs and praises " This is the hymn RV 7 80 containing three verses

"Unfurl your strength like a net spread out . " This is the passage (*anuvāka*) TS 1 2.14

"Waters, you are refreshing Further us to strength, to see great joy. The auspicious flavor that is yours, accord to us here, like eager mothers To him may we come with satisfaction, to whose dwelling you quicken us, O waters, and propagate us." TS 4 1 5 1 These are the Ablinga formulas

"We announce to the Fire common to all men " This hymn is found in TA 2 6

"Whatever blemish there is in me, Fire, all-knowing and swift-moving, has removed it " TS 3 2 5 4

"Whatever debt I have contracted without gambling . . ." This is a long recitation of thirteen verses contained in TA 2.4

"Whether near or afar . . ." These are the seven Pāvamānī verses contained in RV 9 67 21–7

"With that body of yours worthy of sacrifice, O Fire, come here and mount my body, procuring many riches, splendid and manly. Becoming the sacrifice, sit down at the sacrifice, your own abode O All-knowing Fire, being born from the earth, come with your abode" TB 2.5 8 8

"With that purifier of a thousand streams with which the gods always cleanse themselves, may the purificatory verses cleanse me" TB 1 4 8 6

"You are the sheen! You are the radiance! You are the brilliance!" TS 1 1 10 3

"You, O Fire, are the guardian of vows among gods and men, you who are to be invoked at the sacrifices." TS 1.2.3 1

"You, O Fire, with your favor take us across once more over every trouble Be a broad, thick, and wide fortress for us, and health and wealth for our children and descendants" TS 1.1 14 4

APPENDIX II

Names of Gods, People, and Places

Aditi. A female deity, the mother of several gods, including Varuna and Mitra In later mythology she is made the mother of gods in general Sometimes she is identified with the earth

Āditya(s). Literally the son(s) of Aditi, the term in the plural refers to a group of gods, including some prominent ones such as Varuna, Mitra, and Indra Early texts give their number as eight, but the Brāhmaṇas already show their number as twelve, which has remained the norm ever since. Together with the Vasus and the Rudras, they constitute the three major classes of gods In the singular, the term Āditya refers to the sun

Agastya. The name of an ancient sage, said to be the son of Mitra and Varuṇa In a later myth he is said to have instructed the Vindhya mountains to remain bowed (not to grow taller) until he turns from southern India

Agni. Fire and the god of Fire

All-gods (*viśvedeva*) The name of a class of gods. In the later Dharma texts they are listed as ten in five pairs Kratu and Dakṣa, Vasu and Satya, Dhuri and Locana, Kāla and Kāma, and Purūravas and Ārdrava, See Kane 1962–75, IV 457.

Ambaṣṭha. A mixed social class consisting of offspring fathered by a man on a woman one class (*varṇa*) below him

Aṅga. The name of the far eastern region of the Ganges plain, roughly corresponding to the western part of Bengal

Āṅgirasa. The name of a class of priests closely associated with another group called Atharvan The name is also used with reference to a group of sundry divine beings and is an epithet of several gods, especially the fire god Agni

Antyāvasāyin. A chid fathered by a Śūdra man on a Vaiśya woman.

Āraṭṭa. The name of a people and a region in the Punjab, in the north-western part of India This region was outside the cultural area of Brahmanism and out of bounds to Brahmins

Asaṃvṛta. The name of a hell· see Va 18 15, M 4 81.

Aśvins. Twin deities described as young, beautiful, fond of honey, and expert in medical knowledge. They are the physicians of the gods

Aupajaṅghani. An ancient authority on Dharma cited by Baudhāyana (2.3 33) on inheritance

Avanti. An area of western north-central India, corresponding to western Madhya Pradesh

Āyogava. A child fathered by a man on a woman of the class (*varna*) immediately above his

Bhāllavins. The adherents of an ancient school of teachers constituting a branch of the Sāmaveda A Brāhmana belonging to this branch is cited in the *Bṛhaddevatā*, 5 23

Bharadvāja. An ancient seer to whom the composition of the sixth book of the Ṛgveda is ascribed

Bhṛjyakaṇṭha A mixed class considered to be the offspring of a Brahmin father and a Vaiśya mother

Boundary River. This river is given in a verse of the Bhāllavins (B 1 2 12, Va 1 15) as the western boundary of the land of vedic splendor Its identity is unclear, but it is probably the same as the Sarasvatī

Brahman This term is applied to the ultimate cosmic principle and, in the Vedas, especially to formulations of ultimate truth In later times, it is used with reference to the creative principle and sometimes also the creator god

Brahmaṇaspati. Literally "the lord of brahman", the term is an epithet of Bṛhaspati

Brahmin. The first of the four classes of ancient Indian society, generally associated with learning and ritual activities

Bṛhaspati A deity closely linked to the fire god and to sacred speech Regarded as the priest of the gods and the source of wisdom, he is the lord of speech and eloquence Later tradition identifies him with the planet Jupiter and ascribes to him, now considered a seer, texts of religious law and politics

Cāṇḍāla. An outcaste person whose mere touch polutes He is considered the offspring of a Śūdra father and a Brahmin mother

Dausyanta A mixed class, considered as the offspring of a Ksatriya father and a Śūdra mother

Deccan The region in India to the south of the Vindhya mountain range.

Dhanvantari. A god produced at the cosmogonic churning of the ocean, he is the physician of the gods and the divine author of medical science

Dhīvara. A mixed class considered to be the offspring of a Vaiśya father and a Ksatriya mother.

Eka An ancient teacher of Dharma cited in A 1.19 7

Gandharva. In the early vedic literature Gandharvas appear as a class of divine beings alongside the gods and the forefathers They are associated with the Soma drink and are said to be fond of females They are often associated with the celestial nymphs Apsarases In later literature, especially the epics, the Gandharvas are depicted as celestial singers and are associated with music

Ganges. The major Indian river, of which the Yamunā is a tributary, flowing from the north-central plains into the Bay of Bengal.

Gayā. One of the most sacred places of pilgrimage located close to the modern city of Patna in Bihar

Hārīta. The name of an ancient authority on Dharma cited frequently in the Dharmasūtras

Indra. The most famous of the vedic gods, Indra is called the king of the gods He is powerful and loves to drink Soma His claim to fame is his victory over Vṛtra, a combat that is given cosmogonic significance In the Vedas Indra is closely associated with rain, and prominence is given to his weapon, the Vajra, conceived of as the thunderbolt

Janaka. Perhaps the most famous and prominent of the kings mentioned in the Upaniṣads Videha is to the east of the Kuru-Pañcāla country, the home of the major figures of the Upaniṣads Janaka, the king of Videha, represents the growing importance of the eastern regions from which the new religions of Buddhism and Jainism would emerge some centuries later.

Kālaka (lit , "black forest") The location of this forest is uncertain, but it must have been in the eastern reaches of the Ganges, possibly eastern Bihar or western Bengal

Kanva. An ancient authority on Dharma cited by Āpastamba see Kane 1962–75, I 273

Kāṇva. An ancient authority on Dharma cited by Āpastamba. This is also the name of a vedic branch to which Baudhāyana belonged (B 2.9.14) see Kane 1962–75, I 273

Karaṇa. A mixed class considered as the offspring of a Vaiśya father and a Śūdra mother

Kāraskara. Name of a people and a region Later literature places it somewhere in the Narmadā river valley in the Vindhya hills

Kaśyapa. The name of an ancient sage, cited as an authority on Dharma by Baudhāyana (1 21 2): see Kane 1962–75, I 274.

Kātya An ancient authority on Dharma cited by Baudhāyana (1 3 46)

Kautsa. An ancient authority on Dharma cited by Āpastamba (1 19 4, 1 28 1)

Kṣattṛ. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother

Kṣatriya. The second of the four classes of ancient Indian society, generally associated with warfare and government

Kukkuṭa. A mixed class said to be the offspring of a Vaiśya father and a Niṣāda mother

Kuṇika. An ancient authority on Dharma cited by Āpastamba (1.19.7)

Kutsa. An ancient authority on Dharma cited by Āpastamba (1 19 7)

Magadha. An eastern region along the Ganges plane corresponding roughly to modern Bihar. It was the center of the Aśokan empire

Māgadha. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother

Mahājajñu. The name of an ancient teacher mentioned by Baudhāyana (3.9.21)

Māhiṣya. A mixed class considered to be the offspring of a Kṣatriya father and a Vaiśya mother

Manu. The first man and the progenitor of all humans, he plays the central role in

the Indian myth of the flood Later legends make him also the first lawgiver, and an important collection of ancient Indian laws is ascribed to Manu

Maruts. A group of gods connected with the wind and the thunderstorm, and thus associated with Indra's exploits They are called the sons of Rudra and are often referred to in the plural as "the Rudras"

Maudgalya. An ancient authority on Dharma cited by Baudhāyana (2 4 8).

Mūrdhāvasikta. A mixed class considered to be the offspring of a Brahmin father and a Kṣatriya mother

Nirṛti. A goddess who is the personification of evil and adversity

Niṣāda. A mixed class considered to be the offspring of a Brahmin father and a Vaiśya mother.

Pāraśava. A mixed class considered to be the offspring of a Brahmin father and a Śūdra mother

Pāriyātra. Probably a mountain range of the Vindhyas, the latter being substituted for Pāriyātra in the definition of the land of Āryas found in later texts (M 2 21)

Prajāpati. Literally "lord of creatures", he is the creator god *par excellence* in the Brāhmanas and the Upanisads He is the father of the gods and the demons (*asura*), as well as of all creatures

Prānūna I have not found any source that identifies this region

Pulkasa. A mixed class considered to be the offspring of a Nisāda father and a Vaiśya mother

Puṇḍra. Appearing already in the AB 7 18 as a degraded people, they were probably located somewhere in Bengal or Bihar

Pūṣan. Closely associated with the sun god, he is viewed as the one who knows the paths and conducts the dead safely to the world of the fathers.

Puṣkarasādi. An ancient authority on Dharma cited by Āpastamba (1.19 7, 1 28.1).

Rāmaka. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother

Rathakāra. A mixed class considered to be the offspring of a Vaiśya father and a Śūdra wife

Rudra. Generally regarded as a storm god, Rudra has an ambivalent personality. He is fierce and feared He is also a healer, the one who averts the anger of gods In his benign aspect he is referred to as *śiva*, "the benign one", an epithet that becomes the name of the later god Śiva, with whom Rudra is identified

Rudras. In the plural, the term refers to a group of eleven gods, who, together with the Ādityas and the Vasus, constitute the three classes of gods The Rudras are associated with the Maruts; both of these groups are ruled by Rudra

Sādhyas. A group of somewhat ill-defined deities, said to occupy a region above that of the gods

Sarasvatī. The most celebrated river of the vedic age (although its identity in the early period is not altogether certain), it is personified as a goddess In the Brāhmaṇas she becomes identified with speech and the goddess of speech, and in later mythology Sarasvatī is the goddess of eloquence and wisdom.This river flowed between the Indus and Ganges river systems. Its disappearance in the desert became the focus of myths and folk tales

Sauvīra. Name of a border people living probably in south-western Punjab near the Indus

Savarṇa (lit., "of the same class") Offspring of a mother of the same class as the father or one class below him.

Savitṛ. An aspect of the sun god, this deity became famous because the celebrated Sāvitrī verse is addressed to him

Sindh. The region around the southern reaches of the Indus river; today the area around Karachi in Pakistan.

Soma. A sacrificial drink pressed from a plant with apparently mind-altering qualities, it was personified as a god and later identified with the moon. Thus the term often simply means the moon.

Śūdra. The fourth and lowest of the four classes of ancient Indian society associated with service and servile functions within society Some Śūdras may have been slaves

Sūta. A mixed class considered to be the offspring of a Ksatriya father and a Brahmin mother

Surāṣṭra. The region of Kathiawar in south-eastern Gujarat.

Śvapāka. Literally "a dog-cooker", i.e, one who eats dog meat A mixed class considered to be the offspring of an Ugra father and a Kṣattṛ mother.

Śvetaketu. The reference probably is to the son of Uddālaka Āruṇi, who figures prominently in the Upanisads BU 6 2, CU 5 2, 6

Tvaṣṭṛ. Described as a skilled workman, he is the father of Indra

Ugra. A mixed class considered to be the offspring of a Vaiśya father and a Śūdra mother.

Upāvṛt. A border land whose geographical location is uncertain

Uśanas. The name of an ancient sage who becomes the domestic priest of the Asuras (demons) in their war with the gods. He is cited as an authority on Dharma

Vaideha(ka). A mixed class considered to be the offspring of a Śūdra father and a Ksatriya mother (see also Vaina)

Vaiṇa. A mixed class considered to be the offspring of a Śūdra father and a Kṣatriya mother (see also Vaidehaka)

Vaiśya. The third of the four classes of ancient Indian society. Vaiśyas are the common people engaged in agriculture and trade

Vaṅga. Bengal or its eastern regions

Varuna One of the great gods in the early vedic literature, he is viewed as the grand sovereign and upholder of the natural and moral order. He becomes increasingly associated with the waters and the west, and his residence comes to be located within the ocean.

Vārṣyāyaṇi. An ancient authority on Dharma cited by Āpastamba (1 28 2)

Vasus. A group of eight gods distinguished from the Ādityas and Rudras, although their general character and specific identities remain rather vague

Vindhya. The major mountain range in north-central India dividing north India from the Deccan

Viṣṇu. The great god of later Hinduism, who is a somewhat minor solar deity in the vedic literature. He is especially celebrated in his two human incarnations, Rāma and Kṛsna

Vrātya. The term is used in ancient literature to refer to groups of people, at least some of whom appear to have led a wandering or a nomadic life. Already in some vedic texts, however, the Vrātya is presented as a mysterious, powerful, and even divine person In later times the term is used to refer to either mixed-caste people or to Brahmins who have not undergone vedic initiation

Vṛṣaparvan. The name of a sage whose daughter entered into a dispute with the daughter of Uśanas

Yama. The Indian god of death from the most ancient period of vedic mythology until contemporary times. In ancient myths he is called king and divine characteristics are ascribed to him, but he comes to be identified with death itself and many of the negative aspects of death become associated with Yama Later myths associate him with judgement and punishment of the dead

Yamunā. The major tributory of the Ganges river

Yavana A mixed class considered to be the offspring of a Ksatriya father and a Śūdra mother see p 9

APPENDIX III

Fauna and Flora

COMMON fauna and flora that can be readily translated are not listed here, they are found in the Index

Babhru (lit, "deep- or reddish-brown") The term refers to a type of mongoose, possibly the Ruddy Mongoose (*Herpestes smithi*), a variety of the common Indian mongoose (*Herpestes edwardsi*). Prater 1997, 102

Badara. The jujube tree *Zizyphus Jujuba.*

Baka. This term is applied to a wide variety of water fowl, including heron, ibis, stork and the common flamingo Dave 1985, 383–7, 408–9

Balāka. Flamingo, the term is sometimes applied to other water fowl, such as the egret Dave 1985, 409–21

Balbaja. A type of coarse grass *Eleusine Indica*

Bhāsa. A species of vulture, identified by Dave (1985, 188) as the bearded vulture

Black antelope. see Eṇa and Hariṇa

Bṛhacchiras. "Large-headed", a type of fish, although the reading is somewhat uncertain B 1.12 8 n Buhler identifies it as the Indian salmon (Māhsir)

Brahmasuvarcalā. Refers either to a variety of sunflower (*Helianthus*) or to *Clerodendron Siphonanthus.*

Cakravāka. The ruddy sheldrake called the Brahmani Duck. The fidelity of a mated pair to each other and their grief when separated is celebrated in Indian poetry and folklore

Ceṭa. The identity of this fish or aquatic animal is uncertain Kṛṣṇapaṇḍita (on Va 14 41) reads Āveta and explains it as Kumbhīra, the Ganges alligator. Given the other aquatic animals listed alongside at A 1.17 38–9 and Va 14.41–2, it is likely that this is also either an unusual fish or some type of amphibian

Cilicima A kind of fish also forbidden in the *Caraka Saṃhitā* (1 26 83; tr I p 210) There it is described as full of scales, with red eyes and red lines on its body, resembling a Rohita fish, and generally moving "on the ground" (probably, at the bottom of the water)

Darbha. A type of grass used for ritual purposes, most commonly the same as Kuśa, specifically the grass *Saccharum cylindricum* Sometimes, Darbha can mean simply a tuft or bundle, as in Va 21.2 *lohitadarbha* (Lohita grass)

Ḍerikā. A type of musk rat according to Haradatta (on A 1 25 13) It must have had some cultural importance, since killing it was considered a serious crime (B 1 19 6)

Ḍiḍḍika. Another type of musk rat Govinda (on B 1 19 6) identifies it as Chuchundarī, a term occurring at M 12 65, where the commentator Govindarāja identifies it as Rājaduhitṛ, also a kind of musk rat

Eṇa. The Blackbuck (also called Kṛṣṇasāra. M 2 23), an antelope with black hair on the back and sides and white under the belly. *Antilope cervicapra.* About 32 inches at the shoulder and weighing about 90 lbs , with horns 20–5 inches long. See Prater 1997, 270.

Gaura. The Indian bison standing close to 6 feet at the shoulders: *Bos gaurus* See Prater 1997, 243

Gavaya. In Va 14 41 it is given as a type of fish. The name indicates that the fish (or probably its head) must have had the appearance of an ox or bison.

Gayal. A wild ox. *Bos gavaeus*

Godhā. Often translated as "iguana" (a lizard found exclusively in the Americas), this is clearly the Indian monitor lizard (see Lüders 1942; Jamison 1998), the smaller variety of which (called Talagoyā in Sri Lanka) is eaten.

Gṛñjana. An unidentified species of onion or garlic

Haṃsa. The ruddy goose, most celebrated species of Indian goose The term is often applied to other large geese and swans

Hariṇa. An Indian antelope According to Prater (1997, 270), Harina is the female of Ena But it appears from A 1.3 3 that Harina is distinguished from Ena and may have been light brown in color. There may have been some confusion here, since the male Ena is black, whereas the female is brown

Hārīta. The green pigeon Dave 1985, 251

Kalaviṅka. A species of sparrow, identified as the "village sparrow" by Vijñāneśvara on Y 1 174. According to Dave (1985), the word is used for blackbirds, magpies, and finches.

Kaliṅga. The east-central coastal region, corresponding roughly to modern Orissa up to the mouth of the river Kṛṣṇā

Kaṅka. The name is used for several varieties of eagle, heron, stork, and kite Its feathers were used in making arrows Dave 1985, 242. Fitzgerald (1998, 258) has argued that the term refers to a carrion-eating stork

Kapiñjala. The Francoline partridge, called Cātaka in North India.

Karañja. The term *karañja* (also written *kalañja*) in not found in any Dharma text apart from Āpastamba (1 17 26), although it figures prominently in the exegetical rule "Karañja Maxim" described in PMS 6 2.5 19–20. Commenting on this, Śabara gives an ancient food prohibition. "*Kalañja*, garlic, and onion should not be eaten."

Khañjarīṭa. The yellow wagtail Dave 1985, 103

Kokila. The black Indian cuckoo (Koil), whose singing has made it famous in Indian poetry and folklore.

Krakara. The large imperial sand-grouse. Dave 1985, 265.

Krauñca. A species of large water bird, probably the common crane Dave 1985, 312 Haradatta (on A 1 17 36) says that they travel in pairs, and Bühler identifies the bird as the red-crested crane now called Sāras

Kruñca. The flamingo Dave 1985, 313, 408. Haradatta (on A 1.17.36) says that these travel in flocks, and Bühler identifies the bird as the common crane now called Kulam or Kūñc

Kuluṅga. A species of antelope

Kurara. The osprey. Dave *1985, 185*

Kuśa. The most common of the sacred grasses (see Darbha) used for rituals purposes. *Poa cynosuroides.*

Lakṣmaṇa. A type of crane related to Vārdhānasa. see A 1 17.36 Dave 1985, 312.

Lohita. The reference is not altogether clear The term is used for a variety of plants, but the reference here may be to a variety of rice. The term is used only at Va 15 12 and 22 2, where the meaning may be dried straw of the Lohita rice.

Madgu. The snake fish or a cormorant. Dave 1985, 372

Mahāśakarī. A kind of fish, although the reading is uncertain· B 1.12.8 n

Māndhāla. A species of bat or flying fox.

Mṛdura. The identity of this aquatic species is unclear. Haradatta (on A 1 17 39) calls it Makara, a somewhat mythological sea animal often identified with the crocodile.

Muñja. A species of rush belonging to the sugar-cane family and reaching about 10 feet in height and used for basket weaving *Saccharum Munja*. Its principal ritual use is in the manufacture of the girdle given to a Brahmin boy at his vedic initiation

Mūrvā. A species of hemp used in the manufacture of bow strings and of the ritual girdle given to a Ksatriya boy at his vedic initiation *Sanseviera Roxburghiana.*

Naḷa. A kind of reed used for weaving baskets: *Arundo Tibialis* or *Karka*

Palāśa. A variety of fig tree called Dhak with a beautiful trunk and abundant leaves. *Butea frondosa* Incisions produce a red juice used as an astringent The tree was viewed as sacred in ancient India and its wood used to make ritual implements

Pārāvata This name is applied to a variety of doves and pigeons, including the blue rock pigeon, wood pigeon, and snow pigeon.

Pīlu. The tree *Careya arborea* (patana oak) growing in grassy expanses.

Plava. A *coot or cormorant* Dave 1985, 372.

Pṛṣata. A spotted antelope or deer

Railātakā. I have been unable to find any information on this bird

Rājīva. Said to be a kind of lotus-colored fish, or one with stripes (Medhātithi and Govindrāja on M 5 16)

Rohita. A kind of red fish said to feed on moss (*Caraka Saṃhitā*, 1 27.80) and called the most nutritious of fish (ibid., 1 25 38).

Ṛśya. The white-footed antelope called Nilgai (blue bull): *Boselaphus tragocamelus* The male is dark in color, reaching over 4 feet in height, and the female is light brown Prater 1997, 272.

Ruru. A species of spotted antelope

Sahasradaṃṣṭra (lit, "with a thousand teeth") Possibly a type of sheat fish

Śaṅkhapuṣpī. A type of grass· *Andropogon aciculatus*. Govinda (on B 2.1 22) remarks that it grows mainly along the seashore.

Śapharī. A small glittering minnow that darts in the water

Śara. A species of reed belonging to the sugar-cane family used for making arrows *Saccharum Sara*

Śarabha. Probably a kind of large antelope In later literature a mythical beast of enormous strength Haradatta (on A 1 17.29) calls it "a wild deer with eight feet", clearly he was guessing!

Sāraṅga. The name is applied both to the peacock and to the crested little bustard Dave 1985, 328

Śārika A small brown bird commonly known as Maina (mynah) that can imitate human speech like a parrot Dave 1985, 81.

Śatabali. A kind of fish identified with Rohita by Haradatta (on A 2 17 2), who says that it has a lot of bones

Sidhraka. Appears to be a type of tree with strong and heavy wood used for making pestles for husking rice I have not succeeded in identifying the tree

Śleṣmāntaka. Also called Ślesmāta and Śelu, the fruit of this small tree is about the size of a cherry Called Bhokar in Marathi, it is used today for making pickles

Snake-head fish (Sarpaśīrsa) The identity is unclear, and the commentators are of no help. Possibly a kind of eel or water snake.

Suparṇa. A common name for any large bird of prey, especialy the golden eagle Dave 1985, 201

Tamāla. The tree *Xanthochymus pictorius* with a very dark bark Haradatta (on A 1 2 37) says that this tree is also known as Mūloda

Tiṭṭibha. The name refers to a variety of plovers and lapwings Dave 1985, 357

Udumbara A type of fig tree whose wood is used for ritual purposes· *Ficus glomerata*

Vārana. Identified by Dave (1985, 327) as the great bustard

Vārdhrāṇasa (or Vārdhrīnasa, lit, "leather-snouted") This sometimes refers to the rhinoceros, but in these texts it refers to a type of bird, probably a hornbill Prater 1997, 159 At B 1.12 6, however, it is classified as a bird that scratches with its feet in searching for food, which would argue against a waterbird

Varmi. A kind of fish, commonly known as Vāmi

Vibhītaka. The tree *Terminalia Bellerica*, whose seeds were used as dice in gambling

Vīraṇa grass. A fragrant grass *Andropogon Muricatus*

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INDEX

In several significant areas, this Index groups related terms under a single broad topic Accordingly, all animals are listed under *animals*, apart from birds and fish, which are listed separately, everything relating to ascetic life styles, under *ascetic institutions*, all bodily parts and fluids, under *body*, all matters relating to death and funerary practices, under *death*, directions such as north and south, under *directions*, all grasses, under *grasses* and all plants and trees, under *trees*, all items of food, under *food*, all deities, under *god*; matters relating to civil and criminal law, under *king*, issues relating to Law (*dharma*), under *Law*, all kinship terms and relatives, under *kinship*, all metallic substances, under *metal*, mother and father, under *parents*, names of regions, under *regions*, everything relating to sacrifices, under *sacrifice*, all social divisions and castes, under *social classes*, all divisions of day and night, under *time*, everything relating to the Veda, including vedic texts and formulas, under *Veda*; cities, towns, and the like, under *village* The numbers refer to the internal divisions of the Dharmasūtras as described in the Note on the Translation (p 000)

Darvīhoma. A simplified fire offering of ghee or curd made with a ladle named Darvī.

Dhruvā. A round spoon with a spout at the end and a long handle, somewhat similar to the Juhū. It belongs to the Sruc class and is used in making offerings into the fire

Domestic fire (*aupāsana*) The fire in which domestic offerings (as opposed to vedic sacrifices) are made. This fire is established at marriage (G 5.7)

Dvādaśāha. A Soma sacrifice lasting twelve days

Gharmocchiṣṭa. Gharma is the hot milk mixed with ghee used at a Soma sacrifice. Gharmocchista is the drinking of the remnants of Gharma (after it has been offered in the fire) by the offerer

Gosava. This is a one-day Soma sacrifice It is recommended for people aspiring to sovereignty See Kane 1962–75, II. 1213

Hall fire (*sabhya*). This fire is located in the hall where ritual gambling takes place and forms one of the five sacred fires of the vedic sacrifice (A 2 17.22 n)

Hearth fire (*āvasathya*). This fire is located in the shed for guests and forms one of the five sacred fires of the vedic sacrifice (A 2.17 22 n)

Horse sacrifice (*aśvamedha*). One of the most important vedic sacrifices, it is perfomed by a king to demonstrate his sovereignty and ritually to enhance his dominion. A horse is set free to roam at will for a whole year, during which time it is guarded by the king's troops At the end of the year it is brought back and sacrificed.

Hotṛ. The priest belonging to the Ṛgveda and responsible for all the recitations during a sacrifice

Householder's fire (*gārhapatya*). One of the three fires required for vedic sacrifices. It is located at the western end of the sacrificial arena in a round fire pit

Iṣṭi. This is a class of sacrifices, of which the model is the new-moon sacrifice, requiring four priests. It is distinguished from other types, such as animal sacrifices and Soma sacrifices

Iḍādadha. This is a sacrifice consisting of three offerings of cakes to Fire, Indra, and Mitra-Varuna on the new-moon day Described in *Śrautakośa*, I 523–4

Jaya. These are a set of ghee offerings called "victorious" recommended for a person setting out for battle See TS 3 4 4 1, *Śrautakośa*, I 201.

Juhū. A round spoon with a long spout at the end and a long handle It is held over the Upabhṛt and used to pour ghee into the fire It belongs to the Sruc class and is made of Palāśa wood

Jyotiṣṭoma. A Soma sacrifice lasting five days.

Kaṃsa. A bowl made of brass and used in sacrifices to hold the melted ghee

Kuṇḍapāyinām Ayana This is a *sattra* (sacrificial session) type of Soma sacrifice lasting a full year.

Mārjālīya. A mound of earth where sacrificial utensils are cleaned It is located on the south side of the great sacrificial arena (*mahāvedi*) half inside and half outside with the entrance towards the north, that is, facing the arena.

Mṛgāra. A set of ten offerings forming part of the horse sacrifice: TS 7.5 22. See Mṛgāra verses in App I 2

Nāciketa. Bodewitz (1985, 8–10, 25) has shown that this term refers not to particular fires but to the building of a special fire-altar bearing the name of Naciketas, the central figure in the KaU

Nirūḍhapaśubandha. Sometimes called simply Paśubandha, this is the sacrifice of a disembowelled animal It is regarded as the model for all animal sacrifices See Kane 1962–75, II. 1107 f.

Offertorial fire (*āhavanīya*). One of the three sacred fires at a vedic sacrifice, it is located at the eastern end of the sacrificial area in a square fire pit All offerings intended for the gods are placed in it. It is kindled by taking flaming pieces of firewood from the householder's fire (B 2 17 18)

Pāvamānī/Pāvamāneṣṭi. This a triple oblation to the Fire "that purifies". See *Āpastamba Śrautasūtra*, 5 21 1–11.

Pavitreṣṭi. This is a sacrifice to "Fire that purifies" performed on a new- or full-moon day to expiate any sin See *Śrautakośa*, I 594

Punaḥstoma. This is a Soma sacrifice performed in a single day. It is prescribed for someone who has accepted too many gifts and feels as if he has swallowed poison.

Sacrificial session (*sattra*). This is a class of Soma sacrifices lasting more than twelve days

Ṣaḍhotṛ. A subsidiary offering at an animal sacrifice using the six-hotṛ text' TA 3 6

Sarvapṛṣṭhā This is a sacrifice to Indra performed by a person seeking virility See *Śrautakośa*, I 635.

Sautrāmaṇī. A sacrifice at which *surā* liquor and a goat are offered It is performed either as an independent rite or at the conclusion of a royal consecration See Kane 1962–75, II 1224

Seasonal sacrifices (*cāturmāsya*) These are sacrifices performed on the full-moon days that begin the seasons Vaiśvadeva in the Spring, Varunapraghāsa in the Rainy Season, Sākamedha in the Autumn, and Śunāsīrīya on the fifth full-moon day after the Sākamedha

Ṣoḍaśin. One of the seven principal types of one-day Soma sacrifice See Kane 1962–75, II 1204.

Soma. This is the name of a plant that was crushed to extract its juice. Soma juice was used in several types of Soma sacrifices

Southern fire (*anvāhāryapacana* or *dakṣiṇāgni*) One of the three vedic fires, it is located to the south-east of the householder's fire in a half-moon-shaped fire pit The southern fire was used for cooking the grain preparations used at a sacrifice

Sruc. The common name for ladles, including Juhū, Upabhṛt, and Dhruvā, used for pouring ghee into the sacred fire

Sruva. Distinguished from the Sruc-type ladles, this is a smaller spoon used mainly for spooning out ghee or milk into the Sruc. The Sruva has a long handle at the end of which there is a small globular spoon without a spout. It is made of Khadira wood.

Traidhātavīya. A sacrificial rite to obtain a particular wish, this is recommended for people who wish to perform sorcery. Three cakes (from which it gets the name) are offered, the first made with rice, the second with barley, and the third again with rice

Trihavis. It is described as a triple offering to ancestors in *Śāṅkhāyana Śrautasūtra*, 3 16.1 Govinda (on B 4 6 2), however, identifies it as Savaneṣṭi, which is an offering of a cake baked in eight potsherds to Fire, a cake baked in eleven potsherds to Indra and Fire, and a cake baked in twelve potsherds to the All-gods· see *Śrautakośa*, I 760.

Ukthya. One of the seven principal types of one-day Soma sacrifice See Kane 1962–75, II. 1204.

Utkara. This is a small mound made with the earth dug up while preparing the sacrificial arena It is located outside the north-eastern corner of the arena

Utsarginām Ayana. A Soma sacrifice of the "sacrificial session" type lasting one year. See *Śāṅkhāyana Śrautasūtra*, 13.20

Upabhṛt. A spoon with a long handle somewhat similar to the Juhū and used in making offerings of ghee into the fire It belongs to the Sruc class and is made of banyan wood.

Vaiśvānarī. A sacrifice to the "Fire present in all men" generally cooked on twelve potsherds

Vājapeya. A type of Soma sacrifice in which the number seventeen dominates It was supposed to be offered by someone who desired lordship.

Viśvajit. A sacrifice at which a person gave away all his possessions as a sacrificial gift to the officiating priests

Vrātapatī. An offering to the "lord of the vow". See *Āpastamba Śrautasūtra*, 9 3.24, 9 4 17

Vrātyastoma. A Soma sacrifice performed in a single day It is said to get its name from the fact that through this rite even people who have not performed their initiation at the proper time (i e., Vrātyas) become as illustrious as a vedic savant

Yajñakratu. According to Haradatta (on A 1 27 2), these are rites such as Soma sacrifices

Yajñavāstu. A domestic rite of the Sāmaveda Brahmins at which a handful of sacred grass is sprinkled with ghee and thrown into the fire See *Gobhila Gṛhyasūtra*, 1 8.26–29, Oldenberg 1886–92, II 37

2 Names of Ritual Formulas and Texts

Ablinga. See App 1 3· "Waters, you are refreshing .. "

Aghamarṣaṇa. This is the hymn RV 10.190 used in a particular ritual to efface sins see B 3 5

Agnervrata Sāman. "Fire is the crown, the peak, of the sky Lord here of the earth, he quickens the seeds of the waters." SV 1 27 (= RV 8 44 16) See Sāyana on ĀrsB 6 4 1.1

Ājyodha Sāman (also called Ācyadoha, Ācidoha). "The crown of the sky, the dispenser of the earth, Vaiśvānara, the fire born of Ṛta, the sage, the sovereign, the guest of men—the gods have begotten him as a cup for their mouths." SV 1.67 (= RV 6 7 1). See Sāyana on ĀrsB 6.1 4 2

Amhomuca. This consists of two sets of formulas The first is. "That body of yours to be striven after, O Indra and Varuna, with that free this person from tribulation That strong, protecting, brilliant body of yours, with that free him from tribulation." The second is: "That disease of yours, O Indra and Varuna, that is in the fire—that disease of yours I appease hereby. That disease of yours, O Indra and Varuna, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees—that disease of yours I appease hereby " TS 2.3 13.1.

Āṅgirasa. For this verse, see App 1.3· "The goose seated in the light . ."

Aśvasūkta. The Sāman SV 1.122 (= RV 8 14.1, same verse is given under Gosūkta) See Sāyaṇa on ĀrsB 2 1 9.

Asyavāmīya. See App. I 3 "Of that pleasant and grey-haired Hotṛ priest..."

Atharvaśiras. Nandapandita (on Vi 56 22) identifies this as the verse beginning "Brahmā arose as the first among gods " See MuU 1.1

Atīṣaṅga. This consists of the verses SV 2.47–9 (= RV 9 101 1–3). See Sāyana on ĀrsB 6 4 2 12–13.

Bahiṣpavamāna Sāman. This central chant of the Soma sacrifice contains nine verses RV 9.11 1–3, 9 64 28–30, 9.66 10–12. For a description see Kane 1962–75, II. 1169 f

Bārhaspatya Sāman. This Sāman consists of SV 1.56 (= RV 1 40.3). See Sāyana on ĀrṣB 1.7.2

Bhāruṇḍa Sāman. According to Nandapaṇḍita (on Vi 56.13), this consists of the twenty-one verses beginning with RV 10.16 6 This verse, however, is not found in the SV

Bhāsa Sāman. This consists of SV 1.470 (= RV 8 46 8) See Sāyana on ĀrsB 5.1 4

Brahman's Heart. This passage is TA 10.28

Brāhmaṇa. A vedic text distinct from the hymns and ritual formulas. Such texts are considered to contain injunctions, which are the source of *dharma* See p 14

Bṛhat Sāman. This consists of SV 1 234 (= RV 6 46 1)

Calls (*vyāhṛti*) These are the names of the seven worlds in ascending order *bhūḥ* (earth), *bhuvah* (mid-space), *svar* (sky), *mahar* (great), *janas* (people), *tapas* (austerity), *satya* (truth) The utterances are considered sacred and powerful The first three are generally referred to as simply Calls, whereas all seven are called Great Calls (*mahāvyāhṛti*)

Devakṛta. The formulas contained in VS 8 13, variants of which are given in B 4 3 6: "You are the expiation of sins committed against the gods ."

Devavrata Sāmans. Kṛṣnapaṇḍita (on Va 28 13) identifies these as "From untruth I go to truth " (TB 1 2 1 15) Sāyaṇa (on ĀrṣB 6.3 5 2) gives a different identification.

Durgāsāvitrī. The verse RV 1 99 1

Fiend-killing Sāmans (*raksoghna*). SV 1.124 (= RV 7.15.13) See Sāyaṇa on ĀrsB 1 4 4 Besides this Govinda (on B 2 14 5) lists RV 6 16.43; 10.87 24-5; 8.23 15, 14, 13, 1 127 1 as forming part of these Sāmans See also the formulas at B 3 6 6 (= TS 1 8 7 1)

Five-hotra text. This is TA 3 2.

Four-hotra text. This is TA 3.3

Gāyatra Sāman. This is the Gāyatrī verse sung in the Sāman manner Sometimes other verses set in the Gāyatrī meter are used See Eggeling, SB, IV. 178

Gāyatrī. This term is used with two meanings First, it is a type of meter with three octosyllabic feet Second, it is another name for the Sāvitrī verse, which is set in the Gāyatrī meter.

Gosūkta. The Sāman SV 1 122 (= RV 8.14 1, same verse is given under Aśvasūkta) See Sāyana on ĀrsB 2.1 9

Great Calls. See Calls.

Hiraṇyavarṇa verses. The four verses TS 5.6 1.1

"Honey" verses (*madhvṛcah*). The three verses RV 1 90.6–8, each containing the word "honey" (*madhu*)

Jagatī. A vedic meter consisting of four feet of twelve syllables each

Janas. See Calls.

Jyeṣṭha Sāman. Haradatta (on A 2 17 22; G 15 28) identifies this as SV 1 31 (= RV 1.24 15), while Govinda (on B 2 14 2) identifies it as SV 1 67 (= RV 6.7 1) and (on B 3 10 10) as SV 1 33 (= RV 10 9 4) and RV 1.115 1 Obviously, there is a lot of confusion regarding this Sāman

Kṣmāpavitra. According to Govinda (on B 4 7 5), the six verses beginning "O Fire, lead us by a fair path to wealth .", TS 1 1 14.3–4.

Kūṣmāṇḍa. The four formulas TA 2 3.

Lunar verses. According to Govinda (on B 3 8 14), the three verses RV 10 85 19, 6 6.7, 1 84 15

Mādhuchandas hymns. The ten hymns RV 1 1–10.

Mahādivākīrtya. The Sāman SV 2 803 (= RV 10 170 1) See Sāyana on ĀrṣB 6 4 1 5–6.

Mahānāmnī. The verses contained in AA 4

Mahar See Calls

Mahāvairāja. The Sāman SV 1.398 (= RV 7.22 1) See Sāyana on ĀrṣB 6 1 6 15

Mahāvrata This is a Sāma-chant sung at a bawdy rite of the same name that takes place on the penultimate day of the Soma sacrificial session called Gavāmayana This chant consists of several Sāmans Gāyatra, Rathantara, Bṛhat, Bhadra (SV, II 460–2), Rājana See Eggeling in SB, IV 282–3 Nandapaṇḍita (on Vi 56 24) identifies it as SV 1 91

Māhitra. The hymn RV 10 185

Mānavī hymns. The hymns RV 8 27–31

Mitra, verses addressed to See App. I 3. "The fame of Mitra, supporter of the people "

Mṛgāra verses. These are the twenty-two formulas of the Mṛgāra offering contained in TS 4 7 15.

Mṛtyulāṅgala. The verse "I know that immense Person, having the color of the sun and beyond darkness. Only when a man knows him does he pass beyond death; there is no other path for going there", TA 3 13 1

Padastobha. The Sāmans SV 2.578–80.

Pāvamānī. Seven purificatory verses, see App I 3· "Whether near or afar . "

Puruṣa hymn. The creation hymn RV 10 90

Puruṣagati Sāman. The verse "I am the firstborn ..", TB 2 8 8 1, see Sāyaṇa on ĀrsB 6.1 6.18

Puruṣavrata Sāmans. The first six verses or the first and fouth verses of the Purusa Hymn (RV 10 90) See Sāyana on ĀrsB

Raivata. The Sāman SV 1 153 (= RV 1.30 13)

Rājana. The Sāman SV 1 318 (= RV 7 27 1) See Sāyana on ĀrsB 6 3 4 8 The same verse is used for singing the Rauhiṇi Sāman

Rathantara. The Sāman SV 1 233 (= RV 7.32 22). See Sāyana on ĀrsB 6 1.6 10

Rauhiṇi. The Sāman SV 1 318 (= RV 7 27 1). See Sāyana on ĀrsB 6 3.4 8 The same verse is used for singing the Rājana Sāman

Raurava. The Sāman SV 1 511 (= RV 9 63 28) The same verse is used for singing the Yaudhājaya Sāman

Retasyā. This is the verse TA 1 30 1 (= BU 6 4 5)· "I retrieve this semen that fell on earth today, into water or plants though it may have seeped May I regain my virility, my ardor, my passion, let the fire and the fire-mounds each return to its place " Hardatta (on G 23 20) cites another opinion, according to which the formula is TA 2 5 3

Rudra verses. The eleven passages beginning. "Homage to your wrath, O Rudra ", TS 4 5 1

Sāman. A verse generally taken from the RV and sung to a particular melody The Sāmans are contained in the Sāmaveda

Sāmapavitra. "With what riches will this splendid friend, waxing ever strong, come to us, with what mighty aid " RV 4 31.1, SV 1 169

Śatarudrīya. The hymn to Rudra found in VS 16 1–66

Satya. See Calls

Sāvitrī. The most sacred of ritual formulas RV 3 62 10 See also Gāyatrī. Sometimes the term is used with reference to vedic initiation, because teaching this verse to the initiated boy forms a central part of that rite (see Va 11 74)

Seven-hotra text. TA 3 5

Śiras formula. "OM the Waters, the Light, the Taste, the Immortal, Brahman! Earth, Atmosphere, Sky! OM!" MNU 342

Śivasaṃkalpa hymn. This is VS 34.

Six-hotra text. This is found in TA 3.6.

Solar verses. According to Govinda (on B 3.8.14), RV 1 50 10, 1 50 1; 1 115 1

Śuddhāśuddhīya. The Sāman SV 1 350 (= RV 8 95 7) See Sāyaṇa on ĀrsB 3 12 9

Śuddhavatī. The three verses RV 8.84 7–9

Surabhimatī verse. The verse "Of Dadhikrāvan . " See App I 3

Svadhā. The exclamation accompanying the offering of an oblation to ancestors See Svāhā

Svadhā-containing Yajus. This is found in TB 1 3 10 2

Svāhā. The exclamation accompanying the offering of an oblation to gods. See Svadhā

Tapas. See Calls

Taratsama. Same as the following

Taratsamandī. The hymn RV 9.58

Ten-hotra text. This is found in TA 3.1

Triṣṭubh. A vedic meter of four feet with eleven syllables each

Trisuparṇa. The verse containing the term *suparna* ("bird") three times. RV 10 114 4 This explanation is given by Haradatta on G 15 28; but commenting on A 2 17.22 he gives opinions that take it to be TB 1.2 1 27 or TA 10 48–50.

Vāksūkta. Kṛsnapaṇḍita (on Va 28 13) identifies this as "The female mongoose, covered by the lips" found in the *Sāma-Mantra-Brāhmana*, 1.7 15 See Oldenberg 1886–92, II. 2, 84, *Gobhila Gṛhyasūtra*, 3 4 29

Vāmadevya. The Sāman SV 1 169 (= RV 4 31 1). See Sāyana on ĀrsB 2 6 6

Varuṇa, verses addressed to See the following

Vāruṇī verses. "Hear this cry of mine, O Varuna . " and "To you, therefore, I go . " See App. I 3, B 2 7 9. Haradatta (on G 23 28), however, identifies them as RV 7 89 5, 1.25 19; 1 24 11, 14.

Vaṣaṭ. A ritual exclamation uttered by the Hotṛ priest at the conclusion of the sacrificial verse as the Adhvaryu priest puts the oblation into the sacred fire

Virajā. The formulas contained in MNU 440–56 Some of these formulas are given in B 3 8 12

Vṛṣākapi. The hymn RV 10 86

Vyāhṛti Sāman. The five Calls *bhūh, bhuvah, svah, satyam*, and *purusah* sung as Sāmans

Yajus formula. A ritual formula in prose contained in the Yajurveda These formulas accompany the ritual offerings into the fire

Yajuḥpavitra. "May the waters, the mothers, cleanse us May they who cleanse the ghee cleanse us with ghee " RV 10 17.10, TS 1 2 1 1

Yaudhājaya. The Sāman SV 1.511 (= RV 9 63.28) The same verse is used for singing the Raurava Sāman

3 Formulas Cited in the Translations by the First Words

Note: Translations of TS are based on Keith 1914

"Accept us, O guardian of the house Be of kind entrance for us and free from ill Grant to us what we seek from you " TS 3 4 10.1

"Aroused by god Savitṛ, I take you with the arms of the Aśvins, with the hands of Pūsan. You are the spade You are the woman " TS 1.3 1 1

"As one released from the stake; as a sweaty man cleansed from the filth by bathing, as ghee purified by a strainer, so may all the gods free me from sin." TB 2.4 4 9.

"Blaze up, O Fire, dispelling my misfortune Bring me cattle and grant me sustenance in every direction." MNU 67–8

"Being born, it becomes ever new It goes in front of the dawns as the banner of the days. As it arrives, it apportions to the gods their portions. The moon stretches out a long life span " RV 10 85.19; TS 2.4 14 1

"Born beyond this firmament, may that bright light carry us beyond our enemies. To the Fire common to all men, Svāhā!" TS 4 2.5.2

"Brahman was first born in the east. Vena [sun] has disclosed from the glittering boundary He has disclosed its fundamental nearest forms, the womb of the existent and the non-existent." AV 4.1.1; TS 4.2 8 2.

"Burning away our evil ." This is the hymn RV 1.97, whose seer is Kutsa Āngirasa.

"Do not hurt us in our children, our descendants, or our life Do not hurt us in our cattle or our horses Do not assail our heroes in anger, O Rudra. With oblations, let us serve you with honor " TS 3 4.11 2–3

"Fire has put back the sight, Indra and Bṛhaspati have put it back. And you two, O Aśvins, put back the sight into my eyes." TS 3 2.5 4

"Gazing, beyond the darkness, upon the highest light, we have come to the sun, god amongst gods, the highest light " TS 4.1 7 4.

"Golden-colored, pure, and purifying, in whom were born Kaśyapa and Indra, who have conceived Fire as a germ of varied color—may these waters be gentle and kind to us Those, in whose midst Varuna goes gazing on the truth and falshood of men, dripping honey, pure, and purifying—may these waters be gentle and kind to us Those in the sky that the gods make their food, those that are diffused manifold in mid-space; those that inundate the earth with their sap, the pure ones—may these waters be gentle and kind to us. With an auspicious gaze look upon me, O waters, with an auspicious body touch my skin I invoke all you Fires that sit in the waters. Do you confer upon me radiance, might, and force." TS 5 6.1.1–2 These are the four Hiranyavarna verses

"Hear this cry of mine, O Varuna, and be merciful this day Seeking for help, I call on you " TS 2 1 11 6

"Here indeed did they recognize the hidden bull of Tvaṣṭṛ, in the very house of the moon " TB 1 5 8 1, RV 1 84 15

"He who has arisen from the great ocean, glistening from the midst of the water, may that sun, the red-eyed bull, the sage, purify me with his mind " TA 4 42 5

"Homage to Rudra, the lord of the dwelling In coming, in running away, in leaving, in departing, in returning, in journeying, I invoke him who protects " TB 3 7 9.6–7

"Into the lion my fury " This is a rather long passage given in the *Baudhāyana Śrautasūtra*, 2 5, as a vedic text.

"Keep well awake, O Fire Let us be glad Guard us for prosperity, grant us to wake again " TS 1 2 3 1

"May fire and wrath, and the lords of wrath, protect me from the sins committed through wrath Whatever sin I have committed during the day with my mind, speech, hands, feed, stomach, or penis, may the day erase all that Whatever evil is in me, I offer that and me in the womb of the immortal, in the truth, in the light, Svāhā! May the Sun and wrath, and the lords of wrath, protect me from the sins committed through wrath Whatever sin I have committed during the night with my mind, speech, hands, feed, stomach, or penis, may the night erase all that Whatever evil is in me, I offer that and me in the womb of the *immortal, in the Sun, in the light, Svāhā!*" MNU 321–26, TA 10 24 1

"May he give you the fullness of life on every side, Fire here, the desirable. Let your breath come back to you I drive away the disease from you . " This is a long recitation of seventeen verses contained in TA 2 5

"May my speech be in my mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, and strength in the thighs May all my members be uninjured May your body be with my body Homage to you Harm me not " TS 5 5 9 2

"May the juices unite in you, may your strength, the might of him who overcomes the foe Swelling up for immortality, O Soma, place in the sky the highest glories " TS 4 2 7 4

"*May the Maruts pour upon me, may Indra and Bṛhaspati, and may this fire pour* upon me long life and strength May they make me live long " TA 2 18.

"May we, O guardian of the house, obtain your fellowship in a friendship effectual, joyful, and proceeding well Aid our wishes in peace, in action Guard us always with blessings " TS 3 4 10 1

"Mitra draws people together, the wise one Mitra supports the earth and sky Mitra regards men without blinking To the true one let us offer an oblation rich in ghee " TS 3 4 11.5

"No anxiety, no danger .." These verses are found in RV 10 126

"O Fire, O Returner, return to us with fullness of life, with radiance, with gain, with wisdom, with offspring, with wealth " TS 4 2 1 2

"O Fire, O Angiras, may your returns be a hundred, your movements, a thousand With the increase of their increase, do you bring back for us what is lost, bring back to us wealth " TS 4 2 1 3

"Of Dadhikrāvan have I sung, the swift strong horse May he make our mouths fragrant and lengthen our life " TS 1 5 11 4, RV 4.39.6

"Of that pleasant and grey-haired Hotṛ priest " This is the rather long hymn RV 1 164 containing fifty-two verses

"*O gods, whatever offense we have committed against the gods* .. " These verses are contained in TA 2 3.

"Perceived by the smell, invincible, ever fertile, abounding in cowdung, and the sovereign over all creatures, I invite her [the earth] here for prosperity " MNU 110–11.

"Return again with strength Return, O Fire, fatten with food and life Guard us again on all sides " TS 3 2 1 3

"Return with wealth, O Fire, fatten with the stream, all-gaining on every side." TS 3 2.1 3

"Swell up, O Soma [moon], and may your strength be gathered from all sides Become strong in the gathering of vigour" TS 3 2 5 3.

"That bright eye rising in the east appointed by the god—may we see it a hundred autumns, may we live a hundred autumns" TA 4 42 5

"The Brahman-priest of the gods, leader of poets, sage of seers, bull of wild beasts, eagle of vultures, axe of the forests, Soma goes over the sieve singing" TS 3 4 11.1

"The fame of Mitra, supporter of the people, of the god, is eternal, true and most varied in fame" TS 3.4 11 5

"The goose seated in the light; the bright one seated in mid-space The Hotṛ seated at the altar, the guest seated in the house Seated among men, seated in the highest, seated in truth, seated in the firmament Born of the waters, born of the cow, born of truth, born of the mountain, the great truth" TS 1 8 15 2

"The light by which the gods went up on high, as also the Ādityas, Vasus, and Rudras, by which the Angirases attained greatness—with that light may the patron of the sacrifice attain prosperity" TS 5 7 2.2.

"The purifier, the heavenly one " This is a passage (*anuvāka*) with seventeen verses in TB 1.4 8

"The rays carry you up—you the all-knowing god, the sun—for all to see." TS 1 4 43 1

"The resplendent face of the gods has risen, the eye of Mitra, Varuṇa, and Agni He has filled the sky and earth, and the mid-space The sun is the self of what moves and what stands still" TS 1 4 43 1

"The right and the truth " This is the Aghamarsana hymn, RV 10.190

"The spotted bull has come and reached again the mother and the father, faring to the heaven" TS 1 5 3 1

"The strength in the lion, the tiger, the panther . ." These four verses are found in TB 2 7 7 1–2

"This, yes, this is my inclination " RV 10.119

"To you, therefore, I go, praising you with my hymn The sacrificer seeks this with his offerings Be not angry here, O Varuna Do not carry away our life, O wide ruler." TS 2 1 11 6

"To welcome the Dawn the inspired Vasiṣthas did first awaken with songs and praises " This is the hymn RV 7 80 containing three verses

"Unfurl your strength like a net spread out . " This is the passage (*anuvāka*) TS 1 2.14

"Waters, you are refreshing Further us to strength, to see great joy. The auspicious flavor that is yours, accord to us here, like eager mothers To him may we come with satisfaction, to whose dwelling you quicken us, O waters, and propagate us." TS 4 1 5 1 These are the Ablinga formulas

"We announce to the Fire common to all men " This hymn is found in TA 2 6

"Whatever blemish there is in me, Fire, all-knowing and swift-moving, has removed it" TS 3 2 5 4

"Whatever debt I have contracted without gambling .." This is a long recitation of thirteen verses contained in TA 2.4

"Whether near or afar . " These are the seven Pāvamānī verses contained in RV 9 67 21–7

"With that body of yours worthy of sacrifice, O Fire, come here and mount my body, procuring many riches, splendid and manly. Becoming the sacrifice, sit down at the sacrifice, your own abode O All-knowing Fire, being born from the earth, come with your abode " TB 2.5 8 8

"With that purifier of a thousand streams with which the gods always cleanse themselves, may the purificatory verses cleanse me " TB 1 4 8 6

"You are the sheen! You are the radiance! You are the brilliance!" TS 1 1 10 3

"You, O Fire, are the guardian of vows among gods and men, you who are to be invoked at the sacrifices." TS 1.2.3 1

"You, O Fire, with your favor take us across once more over every trouble Be a broad, thick, and wide fortress for us, and health and wealth for our children and descendants " TS 1.1 14 4

APPENDIX II

Names of Gods, People, and Places

Aditi. A female deity, the mother of several gods, including Varuna and Mitra In later mythology she is made the mother of gods in general Sometimes she is identified with the earth

Āditya(s). Literally the son(s) of Aditi, the term in the plural refers to a group of gods, including some prominent ones such as Varuna, Mitra, and Indra Early texts give their number as eight, but the Brāhmanas already show their number as twelve, which has remained the norm ever since. Together with the Vasus and the Rudras, they constitute the three major classes of gods In the singular, the term Āditya refers to the sun

Agastya. The name of an ancient sage, said to be the son of Mitra and Varuṇa In a later myth he is said to have instructed the Vindhya mountains to remain bowed (not to grow taller) until he turns from southern India

Agni. Fire and the god of Fire

All-gods (*viśvedeva*) The name of a class of gods. In the later Dharma texts they are listed as ten in five pairs Kratu and Dakṣa, Vasu and Satya, Dhuri and Locana, Kāla and Kāma, and Purūravas and Ārdrava, See Kane 1962–75, IV 457.

Ambaṣṭha. A mixed social class consisting of offspring fathered by a man on a woman one class (*varṇa*) below him

Aṅga. The name of the far eastern region of the Ganges plain, roughly corresponding to the western part of Bengal

Āṅgirasa. The name of a class of priests closely associated with another group called Atharvan The name is also used with reference to a group of sundry divine beings and is an epithet of several gods, especially the fire god Agni

Antyāvasāyin. A chid fathered by a Śūdra man on a Vaiśya woman.

Āraṭṭa. The name of a people and a region in the Punjab, in the north-western part of India This region was outside the cultural area of Brahmanism and out of bounds to Brahmins

Asaṃvṛta. The name of a hell· see Va 18 15, M 4 81.

Aśvins. Twin deities described as young, beautiful, fond of honey, and expert in medical knowledge. They are the physicians of the gods

Aupajaṅghani. An ancient authority on Dharma cited by Baudhāyana (2.3 33) on inheritance

Avanti. An area of western north-central India, corresponding to western Madhya Pradesh

Āyogava. A child fathered by a man on a woman of the class (*varna*) immediately above his

Bhāllavins. The adherents of an ancient school of teachers constituting a branch of the Sāmaveda A Brāhmana belonging to this branch is cited in the *Bṛhaddevatā*, 5 23

Bharadvāja. An ancient seer to whom the composition of the sixth book of the Ṛgveda is ascribed

Bhṛjyakaṇṭha A mixed class considered to be the offspring of a Brahmin father and a Vaiśya mother

Boundary River. This river is given in a verse of the Bhāllavins (B 1 2 12, Va 1 15) as the western boundary of the land of vedic splendor Its identity is unclear, but it is probably the same as the Sarasvatī

Brahman This term is applied to the ultimate cosmic principle and, in the Vedas, especially to formulations of ultimate truth In later times, it is used with reference to the creative principle and sometimes also the creator god

Brahmaṇaspati. Literally "the lord of brahman", the term is an epithet of Bṛhaspati

Brahmin. The first of the four classes of ancient Indian society, generally associated with learning and ritual activities

Bṛhaspati A deity closely linked to the fire god and to sacred speech Regarded as the priest of the gods and the source of wisdom, he is the lord of speech and eloquence Later tradition identifies him with the planet Jupiter and ascribes to him, now considered a seer, texts of religious law and politics

Cāṇḍāla. An outcaste person whose mere touch polutes He is considered the offspring of a Śūdra father and a Brahmin mother

Dausyanta A mixed class, considered as the offspring of a Ksatriya father and a Śūdra mother

Deccan The region in India to the south of the Vindhya mountain range.

Dhanvantari. A god produced at the cosmogonic churning of the ocean, he is the physician of the gods and the divine author of medical science

Dhīvara. A mixed class considered to be the offspring of a Vaiśya father and a Ksatriya mother.

Eka An ancient teacher of Dharma cited in A 1.19 7

Gandharva. In the early vedic literature Gandharvas appear as a class of divine beings alongside the gods and the forefathers They are associated with the Soma drink and are said to be fond of females They are often associated with the celestial nymphs Apsarases In later literature, especially the epics, the Gandharvas are depicted as celestial singers and are associated with music

Ganges. The major Indian river, of which the Yamunā is a tributary, flowing from the north-central plains into the Bay of Bengal.

Gayā. One of the most sacred places of pilgrimage located close to the modern city of Patna in Bihar

Hārīta. The name of an ancient authority on Dharma cited frequently in the Dharmasūtras

Indra. The most famous of the vedic gods, Indra is called the king of the gods He is powerful and loves to drink Soma His claim to fame is his victory over Vṛtra, a combat that is given cosmogonic significance In the Vedas Indra is closely associated with rain, and prominence is given to his weapon, the Vajra, conceived of as the thunderbolt

Janaka. Perhaps the most famous and prominent of the kings mentioned in the Upanisads Videha is to the east of the Kuru-Pañcāla country, the home of the major figures of the Upanisads Janaka, the king of Videha, represents the growing importance of the eastern regions from which the new religions of Buddhism and Jainism would emerge some centuries later.

Kālaka (lit, "black forest") The location of this forest is uncertain, but it must have been in the eastern reaches of the Ganges, possibly eastern Bihar or western Bengal

Kanva. An ancient authority on Dharma cited by Āpastamba see Kane 1962–75, I 273

Kāṇva. An ancient authority on Dharma cited by Āpastamba. This is also the name of a vedic branch to which Baudhāyana belonged (B 2.9.14) see Kane 1962–75, I 273

Karaṇa. A mixed class considered as the offspring of a Vaiśya father and a Śūdra mother

Kāraskara. Name of a people and a region Later literature places it somewhere in the Narmadā river valley in the Vindhya hills

Kaśyapa. The name of an ancient sage, cited as an authority on Dharma by Baudhāyana (1 21 2): see Kane 1962–75, I 274.

Kātya An ancient authority on Dharma cited by Baudhāyana (1 3 46)

Kautsa. An ancient authority on Dharma cited by Āpastamba (1 19 4, 1 28 1)

Kṣattṛ. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother

Kṣatriya. The second of the four classes of ancient Indian society, generally associated with warfare and government

Kukkuṭa. A mixed class said to be the offspring of a Vaiśya father and a Niṣāda mother

Kuṇika. An ancient authority on Dharma cited by Āpastamba (1.19.7)

Kutsa. An ancient authority on Dharma cited by Āpastamba (1 19 7)

Magadha. An eastern region along the Ganges plane corresponding roughly to modern Bihar. It was the center of the Aśokan empire

Māgadha. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother

Mahājajñu. The name of an ancient teacher mentioned by Baudhāyana (3.9.21)

Māhiṣya. A mixed class considered to be the offspring of a Kṣatriya father and a Vaiśya mother

Manu. The first man and the progenitor of all humans, he plays the central role i

the Indian myth of the flood Later legends make him also the first lawgiver, and an important collection of ancient Indian laws is ascribed to Manu

Maruts. A group of gods connected with the wind and the thunderstorm, and thus associated with Indra's exploits They are called the sons of Rudra and are often referred to in the plural as "the Rudras"

Maudgalya. An ancient authority on Dharma cited by Baudhāyana (2 4 8).

Mūrdhāvasikta. A mixed class considered to be the offspring of a Brahmin father and a Kṣatriya mother

Nirṛti. A goddess who is the personification of evil and adversity

Niṣāda. A mixed class considered to be the offspring of a Brahmin father and a Vaiśya mother.

Pāraśava. A mixed class considered to be the offspring of a Brahmin father and a Śūdra mother

Pāriyātra. Probably a mountain range of the Vindhyas, the latter being substituted for Pāriyātra in the definition of the land of Āryas found in later texts (M 2 21)

Prajāpati. Literally "lord of creatures", he is the creator god *par excellence* in the Brāhmanas and the Upanisads He is the father of the gods and the demons (*asura*), as well as of all creatures

Prānūna I have not found any source that identifies this region

Pulkasa. A mixed class considered to be the offspring of a Nisāda father and a Vaiśya mother

Puṇḍra. Appearing already in the AB 7 18 as a degraded people, they were probably located somewhere in Bengal or Bihar

Pūṣan. Closely associated with the sun god, he is viewed as the one who knows the paths and conducts the dead safely to the world of the fathers.

Puṣkarasādi. An ancient authority on Dharma cited by Āpastamba (1.19 7, 1 28.1).

Rāmaka. A mixed class considered to be the offspring of a Vaiśya father and a Brahmin mother

Rathakāra. A mixed class considered to be the offspring of a Vaiśya father and a Śūdra wife

Rudra. Generally regarded as a storm god, Rudra has an ambivalent personality. He is fierce and feared He is also a healer, the one who averts the anger of gods In his benign aspect he is referred to as *śiva*, "the benign one", an epithet that becomes the name of the later god Śiva, with whom Rudra is identified

Rudras. In the plural, the term refers to a group of eleven gods, who, together with the Ādityas and the Vasus, constitute the three classes of gods The Rudras are associated with the Maruts; both of these groups are ruled by Rudra

Sādhyas. A group of somewhat ill-defined deities, said to occupy a region above that of the gods

Sarasvatī. The most celebrated river of the vedic age (although its identity in the early period is not altogether certain), it is personified as a goddess In the Brāhmaṇas she becomes identified with speech and the goddess of speech, and in later mythology Sarasvatī is the goddess of eloquence and wisdom.This river flowed between the Indus and Ganges river systems. Its disappearance in the desert became the focus of myths and folk tales

Sauvīra. Name of a border people living probably in south-western Punjab near the Indus

Savarṇa (lit., "of the same class") Offspring of a mother of the same class as the father or one class below him.

Savitṛ. An aspect of the sun god, this deity became famous because the celebrated Sāvitrī verse is addressed to him

Sindh. The region around the southern reaches of the Indus river; today the area around Karachi in Pakistan.

Soma. A sacrificial drink pressed from a plant with apparently mind-altering qualities, it was personified as a god and later identified with the moon. Thus the term often simply means the moon.

Śūdra. The fourth and lowest of the four classes of ancient Indian society associated with service and servile functions within society Some Śūdras may have been slaves

Sūta. A mixed class considered to be the offspring of a Ksatriya father and a Brahmin mother

Surāṣṭra. The region of Kathiawar in south-eastern Gujarat.

Śvapāka. Literally "a dog-cooker", i.e, one who eats dog meat A mixed class considered to be the offspring of an Ugra father and a Kṣattṛ mother.

Śvetaketu. The reference probably is to the son of Uddālaka Āruṇi, who figures prominently in the Upaniṣads BU 6 2, CU 5 2, 6

Tvaṣṭṛ. Described as a skilled workman, he is the father of Indra

Ugra. A mixed class considered to be the offspring of a Vaiśya father and a Śūdra mother.

Upāvṛt. A border land whose geographical location is uncertain

Uśanas. The name of an ancient sage who becomes the domestic priest of the Asuras (demons) in their war with the gods. He is cited as an authority on Dharma

Vaideha(ka). A mixed class considered to be the offspring of a Śūdra father and a Ksatriya mother (see also Vaina)

Vaiṇa. A mixed class considered to be the offspring of a Śūdra father and a Kṣatriya mother (see also Vaidehaka)

Vaiśya. The third of the four classes of ancient Indian society. Vaiśyas are the common people engaged in agriculture and trade

Vaṅga. Bengal or its eastern regions

Varuna One of the great gods in the early vedic literature, he is viewed as the grand sovereign and upholder of the natural and moral order. He becomes increasingly associated with the waters and the west, and his residence comes to be located within the ocean.

Vārṣyāyaṇi. An ancient authority on Dharma cited by Āpastamba (1 28 2)

Vasus. A group of eight gods distinguished from the Ādityas and Rudras, although their general character and specific identities remain rather vague

Vindhya. The major mountain range in north-central India dividing north India from the Deccan

Viṣṇu. The great god of later Hinduism, who is a somewhat minor solar deity in the vedic literature. He is especially celebrated in his two human incarnations, Rāma and Kṛsna

Vrātya. The term is used in ancient literature to refer to groups of people, at least some of whom appear to have led a wandering or a nomadic life. Already in some vedic texts, however, the Vrātya is presented as a mysterious, powerful, and even divine person In later times the term is used to refer to either mixed-caste people or to Brahmins who have not undergone vedic initiation

Vṛṣaparvan. The name of a sage whose daughter entered into a dispute with the daughter of Uśanas

Yama. The Indian god of death from the most ancient period of vedic mythology until contemporary times. In ancient myths he is called king and divine characteristics are ascribed to him, but he comes to be identified with death itself and many of the negative aspects of death become associated with Yama Later myths associate him with judgement and punishment of the dead

Yamunā. The major tributory of the Ganges river

Yavana A mixed class considered to be the offspring of a Ksatriya father and a Śūdra mother see p 9

APPENDIX III

Fauna and Flora

COMMON fauna and flora that can be readily translated are not listed here, they are found in the Index

Babhru (lit, "deep- or reddish-brown") The term refers to a type of mongoose, possibly the Ruddy Mongoose (*Herpestes smithi*), a variety of the common Indian mongoose (*Herpestes edwardsi*). Prater 1997, 102

Badara. The jujube tree *Zizyphus Jujuba.*

Baka. This term is applied to a wide variety of water fowl, including heron, ibis, stork and the common flamingo Dave 1985, 383–7, 408–9

Balāka. Flamingo, the term is sometimes applied to other water fowl, such as the egret Dave 1985, 409–21

Balbaja. A type of coarse grass *Eleusine Indica*

Bhāsa. A species of vulture, identified by Dave (1985, 188) as the bearded vulture

Black antelope. see Eṇa and Harina

Bṛhacchiras. "Large-headed", a type of fish, although the reading is somewhat uncertain B 1.12 8 n Buhler identifies it as the Indian salmon (Māhsir)

Brahmasuvarcalā. Refers either to a variety of sunflower (*Helianthus*) or to *Clerodendron Siphonanthus.*

Cakravāka. The ruddy sheldrake called the Brahmani Duck. The fidelity of a mated pair to each other and their grief when separated is celebrated in Indian poetry and folklore

Ceṭa. The identity of this fish or aquatic animal is uncertain Kṛsnapandita (on Va 14 41) reads Āveta and explains it as Kumbhīra, the Ganges alligator. Given the other aquatic animals listed alongside at A 1.17 38–9 and Va 14.41–2, it is likely that this is also either an unusual fish or some type of amphibian

Cilicima A kind of fish also forbidden in the *Caraka Saṃhitā* (1 26 83; tr I p 210) There it is described as full of scales, with red eyes and red lines on its body, resembling a Rohita fish, and generally moving "on the ground" (probably, at the bottom of the water)

Darbha. A type of grass used for ritual purposes, most commonly the same as Kuśa, specifically the grass *Saccharum cylindricum* Sometimes, Darbha can mean simply a tuft or bundle, as in Va 21.2 *lohitadarbha* (Lohita grass)

Ḍerikā. A type of musk rat according to Haradatta (on A 1 25 13) It must have had some cultural importance, since killing it was considered a serious crime (B 1 19 6)

Ḍiḍḍika. Another type of musk rat Govinda (on B 1 19 6) identifies it as Chuchundarī, a term occurring at M 12 65, where the commentator Govindarāja identifies it as Rājaduhitṛ, also a kind of musk rat

Eṇa. The Blackbuck (also called Kṛsnasāra. M 2 23), an antelope with black hair on the back and sides and white under the belly. *Antilope cervicapra.* About 32 inches at the shoulder and weighing about 90 lbs , with horns 20–5 inches long. See Prater 1997, 270.

Gaura. The Indian bison standing close to 6 feet at the shoulders: *Bos gaurus* See Prater 1997, 243

Gavaya. In Va 14 41 it is given as a type of fish. The name indicates that the fish (or probably its head) must have had the appearance of an ox or bison.

Gayal. A wild ox. *Bos gavaeus*

Godhā. Often translated as "iguana" (a lizard found exclusively in the Americas), this is clearly the Indian monitor lizard (see Lüders 1942; Jamison 1998), the smaller variety of which (called Talagoyā in Sri Lanka) is eaten.

Gṛñjana. An unidentified species of onion or garlic

Hamsa. The ruddy goose, most celebrated species of Indian goose The term is often applied to other large geese and swans

Hariṇa. An Indian antelope According to Prater (1997, 270), Harina is the female of Ena But it appears from A 1.3 3 that Harina is distinguished from Ena and may have been light brown in color. There may have been some confusion here, since the male Ena is black, whereas the female is brown

Hārīta. The green pigeon Dave 1985, 251

Kalaviṅka. A species of sparrow, identified as the "village sparrow" by Vijñāneśvara on Y 1 174. According to Dave (1985), the word is used for blackbirds, magpies, and finches.

Kaliṅga. The east-central coastal region, corresponding roughly to modern Orissa up to the mouth of the river Kṛsnā

Kaṅka. The name is used for several varieties of eagle, heron, stork, and kite Its feathers were used in making arrows Dave 1985, 242. Fitzgerald (1998, 258) has argued that the term refers to a carrion-eating stork

Kapiñjala. The Francoline partridge, called Cātaka in North India.

Karañja. The term *karañja* (also written *kalañja*) in not found in any Dharma text apart from Āpastamba (1 17 26), although it figures prominently in the exegetical rule "Karañja Maxim" described in PMS 6 2.5 19–20. Commenting on this, Śabara gives an ancient food prohibition. "*Kalañja*, garlic, and onion should not be eaten."

Khañjarīṭa. The yellow wagtail Dave 1985, 103

Kokila. The black Indian cuckoo (Koil), whose singing has made it famous in Indian poetry and folklore.

Krakara. The large imperial sand-grouse. Dave 1985, 265.

Krauñca. A species of large water bird, probably the common crane Dave 1985, 312 Haradatta (on A 1 17 36) says that they travel in pairs, and Bühler identifies the bird as the red-crested crane now called Sāras

Kruñca. The flamingo Dave 1985, 313, 408. Haradatta (on A 1.17.36) says that these travel in flocks, and Bühler identifies the bird as the common crane now called Kulam or Kūñc

Kuluṅga. A species of antelope

Kurara. The osprey. Dave *1985, 185*

Kuśa. The most common of the sacred grasses (see Darbha) used for rituals purposes. *Poa cynosuroides.*

Lakṣmaṇa. A type of crane related to Vārdhānasa. see A 1 17.36 Dave 1985, 312.

Lohita. The reference is not altogether clear The term is used for a variety of plants, but the reference here may be to a variety of rice. The term is used only at Va 15 12 and 22 2, where the meaning may be dried straw of the Lohita rice.

Madgu. The snake fish or a cormorant. Dave 1985, 372

Mahāśakarī. A kind of fish, although the reading is uncertain· B 1.12.8 n

Māndhāla. A species of bat or flying fox.

Mṛdura. The identity of this aquatic species is unclear. Haradatta (on A 1 17 39) calls it Makara, a somewhat mythological sea animal often identified with the crocodile.

Muñja. A species of rush belonging to the sugar-cane family and reaching about 10 feet in height and used for basket weaving *Saccharum Munja.* Its principal ritual use is in the manufacture of the girdle given to a Brahmin boy at his vedic initiation

Mūrvā. A species of hemp used in the manufacture of bow strings and of the ritual girdle given to a Ksatriya boy at his vedic initiation *Sanseviera Roxburghiana.*

Naḷa. A kind of reed used for weaving baskets: *Arundo Tibialis* or *Karka*

Palāśa. A variety of fig tree called Dhak with a beautiful trunk and abundant leaves. *Butea frondosa* Incisions produce a red juice used as an astringent The tree was viewed as sacred in ancient India and its wood used to make ritual implements

Pārāvata This name is applied to a variety of doves and pigeons, including the blue rock pigeon, wood pigeon, and snow pigeon.

Pīlu. The tree *Careya arborea* (patana oak) growing in grassy expanses.

Plava. A coot or cormorant Dave 1985, 372.

Pṛṣata. A spotted antelope or deer

Railātakā. I have been unable to find any information on this bird

Rājīva. Said to be a kind of lotus-colored fish, or one with stripes (Medhātithi and Govindrāja on M 5 16)

Rohita. A kind of red fish said to feed on moss (*Caraka Saṃhitā*, 1 27.80) and called the most nutritious of fish (ibid., 1 25 38).

Ṛśya. The white-footed antelope called Nilgai (blue bull): *Boselaphus tragocamelus* The male is dark in color, reaching over 4 feet in height, and the female is light brown Prater 1997, 272.

Ruru. A species of spotted antelope

Sahasradaṃṣṭra (lit, "with a thousand teeth") Possibly a type of sheat fish

Śaṅkhapuṣpī. A type of grass· *Andropogon aciculatus.* Govinda (on B 2.1 22) remarks that it grows mainly along the seashore.

Śapharī. A small glittering minnow that darts in the water

Śara. A species of reed belonging to the sugar-cane family used for making arrows *Saccharum Sara*

Śarabha. Probably a kind of large antelope In later literature a mythical beast of enormous strength Haradatta (on A 1 17.29) calls it "a wild deer with eight feet", clearly he was guessing!

Sāraṅga. The name is applied both to the peacock and to the crested little bustard Dave 1985, 328

Śārika A small brown bird commonly known as Maina (mynah) that can imitate human speech like a parrot Dave 1985, 81.

Śatabali. A kind of fish identified with Rohita by Haradatta (on A 2 17 2), who says that it has a lot of bones

Sidhraka. Appears to be a type of tree with strong and heavy wood used for making pestles for husking rice I have not succeeded in identifying the tree

Śleṣmāntaka. Also called Ślesmāta and Śelu, the fruit of this small tree is about the size of a cherry Called Bhokar in Marathi, it is used today for making pickles

Snake-head fish (Sarpaśīrsa) The identity is unclear, and the commentators are of no help. Possibly a kind of eel or water snake.

Suparṇa. A common name for any large bird of prey, especialy the golden eagle Dave 1985, 201

Tamāla. The tree *Xanthochymus pictorius* with a very dark bark Haradatta (on A 1 2 37) says that this tree is also known as Mūloda

Tittibha. The name refers to a variety of plovers and lapwings Dave 1985, 357

Udumbara A type of fig tree whose wood is used for ritual purposes· *Ficus glomerata*

Vārana. Identified by Dave (1985, 327) as the great bustard

Vārdhrāṇasa (or Vārdhrīnasa, lit, "leather-snouted") This sometimes refers to the rhinoceros, but in these texts it refers to a type of bird, probably a hornbill Prater 1997, 159 At B 1.12 6, however, it is classified as a bird that scratches with its feet in searching for food, which would argue against a waterbird

Varmi. A kind of fish, commonly known as Vāmi

Vibhītaka. The tree *Terminalia Bellerica*, whose seeds were used as dice in gambling

Vīraṇa grass. A fragrant grass *Andropogon Muricatus*

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In several significant areas, this Index groups related terms under a single broad topic Accordingly, all animals are listed under *animals*, apart from birds and fish, which are listed separately, everything relating to ascetic life styles, under *ascetic institutions*, all bodily parts and fluids, under *body*, all matters relating to death and funerary practices, under *death*, directions such as north and south, under *directions*, all grasses, under *grasses* and all plants and trees, under *trees*, all items of food, under *food*, all deities, under *god*; matters relating to civil and criminal law, under *king*, issues relating to Law (*dharma*), under *Law*, all kinship terms and relatives, under *kinship*, all metallic substances, under *metal*, mother and father, under *parents*, names of regions, under *regions*, everything relating to sacrifices, under *sacrifice*, all social divisions and castes, under *social classes*, all divisions of day and night, under *time*, everything relating to the Veda, including vedic texts and formulas, under *Veda*; cities, towns, and the like, under *village* The numbers refer to the internal divisions of the Dharmasūtras as described in the Note on the Translation (p 000)